

MISSION BULLETIN



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COVER: The shy smile and colorful turban of a girl in Borneo is captured on canvas by Fr. Romanus Zeller. (cf. Picture Story p. 520)

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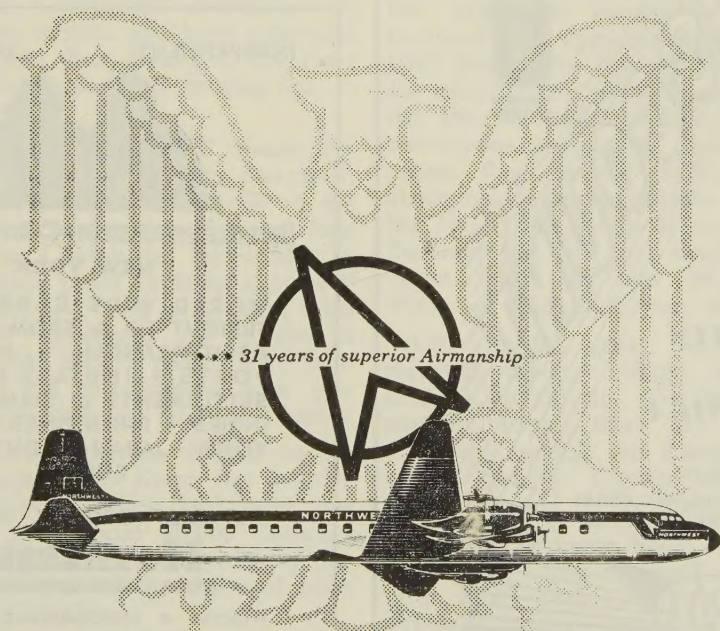
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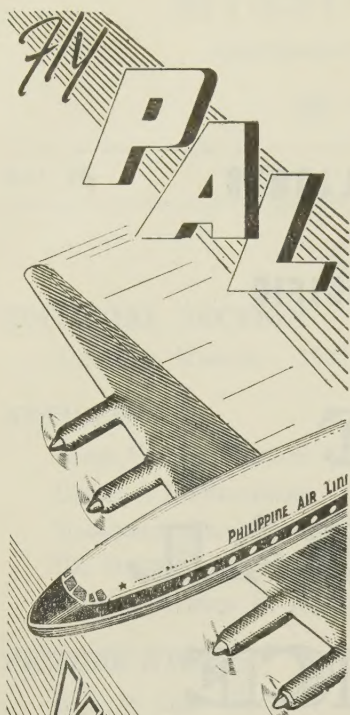
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Far East Missions: 1957

A SURVEY of mission work in the Far East during the past year reveals a constant progress, in some instances a remarkable progress, in spite of every kind of obstacle. Practically every country, with the notable exception of those countries behind the bamboo curtain, reported a substantial increase in the number of converts, and a large number of catechumens preparing for Baptism.

According to the latest statistics over two per cent of the Far East today is Catholic. There are 30,502,983 faithful among the 1,260,163,000 inhabitants of the countries of the Far East.

In China where the Church is facing what many believe will be a more drastic and ruthless persecution than those of previous years, the three million Catholics have shown a magnificent Faith and courage. They have thus far rejected every attempt of the Communist Government to drive them into schism, and have continued to profess openly their loyalty to the Holy Father, despite Communist propaganda to the contrary.

While the Church in North Korea appears to be almost completely destroyed, South Korea is experiencing one of the greatest convert movements in the long history of the Church in that land. In South Korea each priest averages about 100 converts a year, and there is far more work than the 150 missionaries are capable of doing. Last year 20,451 people were baptized, and 45,228 catechumens were preparing for their reception into the Church.

Bishop Thomas Quinlan, Regent of the Apostolic Delegation to Korea has pointed out that, whereas Korea had only one bishop, forty priests and 40,000 Catholics at the beginning of this century, today she has eight bishops, 340 priests and more than 250,000 Catholics.

In Japan religious liberty is guaranteed by the Constitution, and traditional pagan religions are on the wane. This accounts in great measure for the 241,745 baptized

Catholics as compared with the 132,252 counted immediately after the war. This past year 14,706 Japanese were received into the Church.

While there are 1,000 foreign priests in the country, the number of Japanese priests is rapidly increasing. Counting both diocesan and religious priests there are now 332, while in the two major seminaries and religious houses 423 students are preparing for the priesthood.

A most significant aspect of the convert work in Japan is that while the number of Catholics is numerically small when compared to the total population of 90 million, a large proportion of the converts belong to the educated classes. In the last eight years 222 students were baptized at the Catholic University of Tokyo.

On the island of Taiwan the Church has made astonishing progress. In the last five years the number of Catholics has increased by approximately 130,000. In 1952 there were only 20,000 Catholics on the island. This year the number will pass the 150,000 mark. While the number of conversions among the mainland-born surpasses that of the Taiwanese and the aborigines, the proportionate increase among the two latter groups is more remarkable. For example, in the eastern part of the island there are now 30,000 Catholics, where in 1953 there were only 130.

Like Japan, great success has been reported among college and University students on Taiwan. At the State University of Taipei there are 230 Catholics numbered among the 5,000 students, and several priests, Chinese and foreign, are counted among the professors.

The city of Hong Kong on the border of Communist China recorded during the past year what might be termed the greatest city-wide convert movement in the Church today. The Catholic population of this city, teeming with over a million refugees from Red China, increased by 24,022 during the past year. Another 11,765

catechumens are now preparing for Baptism. The faithful of Hong Kong today number 108,637. This represents a growth of 98,637 during the past ten years.

Undoubtedly the greatest single factor behind this amazing growth of the Church in Hong Kong has been the Communist oppression and persecution of millions of Chinese on the mainland only a few miles away. Whether refugees, or natives of the city, practically everyone has been affected by this diabolical scourge. The love and freedom that communism sought to tear from their hearts has been found in the fold of Christ's Kingdom here on earth.

What is true of Hong Kong is equally true of the city of Macao some miles to the south. One parish alone in this Portuguese territory received 1,212 converts into the Church during the past year. Most of these converts were among the 70,000 Chinese refugees who have swarmed into this city in the past two years.

The Catholic population of Macao today numbers 14,000 out of a total population of 250,000. There are 25 Catholic schools with a total enrollment of 10,000.

More than half of the Catholics of the Far East live in the Philippines, and account for 17,387,441 or 81 per cent of the nation's 22,265,000 people. The Church here reports a gain of 1,058,585 members in the past two years.

The 1957 Catholic Directory of the Philippines shows a total of 2,938 priests and 2,186 seminarians. There are now 303,970 students in Catholic schools, staffed for the most part by religious congregations of women which have 2,509 Filipina Sisters and 984 Sisters from abroad.

The Malay peninsula has 1,976,578 Catholics in a total population of 77,591,000. Of this number, approximately 1,563,718 of the faithful live in Vietnam, a country split in two by the communist uprising in the north.

The Church in North Vietnam, which once numbered 1,200,000 members, is today almost completely subjugated. With the mass exodus of Catholics to the south, only 400,000 Catholics remain under communist rule in North Vietnam.

South Vietnam now has a Catholic population of over 1,100,000. The majority

of the 865,000 refugees from the north were settled in 265 Catholic villages. Accompanying their parishioners from the north were 603 priests and 1,266 seminarians. In the past year two newly-consecrated Vietnamese bishops began work among their fellow countrymen.

Indonesia also has over a million Catholics, 1,498,182 to be exact. They live in an area with a total population of 83,880,000. The Church may face difficult times in this country if the threatened coup of the government by the communists ever materializes. However, if a ban is placed on foreign missionaries the future of the Church will not be compromised for of the nearly 1,000 priests, 133 are Indonesians, three of them being bishops. There are six major seminaries and scholasticates having 92 students preparing for the priesthood.

India has the second largest group of Catholics in the Far East. The 1957 census lists 6,440,927 Catholics out of a population of 482,507,000. It is encouraging to note that of the 6,000 priests, 4,500 are Indians, of whom one is a Cardinal and some 40 are bishops. An average of 200 priests are ordained each year.

In India the Catholic Church conducts 55 colleges; 31 for women with 6,294 Catholic students, and 24 for men with 1,728 Catholics. From their ranks will come a Catholic educated class that will have a profound effect on the future of India.

The only blot on this otherwise favorable picture of the Church in India is the recent victory of the communists in the government elections in the state of Kerala. Although Kerala is the most Catholic state in India, factional divisions among the democratic parties allowed the small communist party to win the election. Catholics and democrats alike are now fighting communist attempts to institute state-controlled schools and family planning in Kerala.

This then is the progress report on the missions of the Far East for October 1957, the month dedicated to the missionary work of the Church. Behind the statistics stands the individual missionary, whether in Korea, Taiwan or India. With the love of God and his fellowman impelling him, he works untiringly and unnoticed carrying out Christ's command, "Go and preach the Gospel to all men."

"The Catholic Centre in Hong Kong is a lighthouse of truth in the gathering darkness which surrounds us"... Card. Spellman

Hong Kong's Catholic Centre

— By Rev. Charles Vath —

IT was on the Feast of the Assumption, August 15, 1945 that the news reached Hong Kong of the surrender of Japan to the Allied Forces and the week that followed brought for Hong Kong the thrilling days of liberation and a new lease on life. Earlier Hong Kong's Japanese occupation forces had let it be known that even if American and British troops landed in Hong Kong the people here would not live to see their coming. Now there was hope again and when on August 31 the Allied Forces landed, the relief and joy of the population were complete.

The doors of the civilian internees concentration camp in Stanley were thrown open and the internees like walking skeletons were seen moving about in the desolate city. Among them was Father Bernard F. Meyer, M.M. who had volunteered to remain in the concentration camp to minister to the religious needs of the Catholic internees.

Most of those who had suffered terribly during the years of internment were dreaming of a quiet trip home to recuperate their physical energies.

Hong Kong's population had been reduced during the war years from about 1,200,000 to some 500,000 people. There were less than 10,000 Catholics of the prewar figure of 30,000 left in the Colony. Catholic activities in the Colony had come to a complete standstill.

BEGINNINGS

It was during these days immediately after the war that Father Nicholas Maestrini, P.I.M.E., who some twenty years earlier had founded the Catholic Truth Society of China, together with Father Bernard Meyer, M.M., just released from internment camp, schemed a rebirth of

activities of the Catholic Church in Hong Kong. Many an evening the two would sit on the porch of the Mission House discussing future plans.

Meanwhile Hong Kong was flooded with men of the armed services who in their free time had nothing to do and nowhere to go. It became evident that something had to be done and to be done soon.

On September 12, 1945, Father Maestrini and Father Meyer walked to the downtown office of Hong Kong Land Investment Co., one of the largest property owners in the Colony who had just temporarily reorganized their office in the Gloucester Hotel, and boldly asked the secretary to rent them two floors in King's Building, one of the Company's properties right on the waterfront.

The Company agreed and although the two priests had at the time hardly a penny between them to pay the rent, they signed the contract.

The premises in King's Building were in a mess. Doors were missing, windowpanes were broken, light fixtures were in shambles, everywhere dirt, confusion and disorder.

Father Maestrini and Father Meyer went to work like beavers. With the approval of Bishop Henry Valtorta, they decided to establish a Centre which would give information, provide recreational facilities and serve as a meeting place and relief organization for the freed internees and for the newly arrived servicemen and the civilians who would return to the Colony.

Thus on September 15, 1945 the Catholic Centre in Hong Kong was born. Volunteers from the services came to give a hand with the cleaning, painting and repairing.

Captain O'Connell, R. N. of H. M. S. "Resource", a grandnephew of the famous Daniel O'Connell, recalls that he saw Fr. Meyer many a time in overalls with a stole around his neck take time out from his painting to hear some Serviceman's confession!

A COOPERATIVE ENTERPRISE

For some three weeks life in the Centre seemed chaos. Men from H.M.S. "Resource" built an altar for the Chapel. The Chapel pews, office desks, tables, chairs, cutlery and chinaware, were begged and borrowed from every possible source. Good friends came to guarantee the rent and to pay for the initial expenses. Priests from the mission gave books for the library, rosaries and medals for sale in the religious goods store.

At last the great day came and the Centre was ready to open. Before three days had passed the daily visitors to the Centre had reached numbers up to 3,000 per day. Queues of servicemen were stretching along Connaught Road for 50 to 100 yards. From that day onward the story of the Catholic Centre is that of service.

At the official opening a few weeks later, on November 9, 1945 General Sir Francis Festing, the present Commander of British Forces in the Far East, said that already in the few weeks since the Centre was made available, it had started to fulfill a most invaluable function in the Colony. Years later Cardinal Spellman during one of his visits to the Colony called the Centre "a lighthouse of truth in the gathering darkness which surrounds us", and at its 10th Anniversary the Governor of Hong Kong, Sir Alexander Grantham, called it a "large hearted Centre".

During the years of its existence the Centre has always been in the forefront in serving the needs of the time.

During the period of confusion and distress that followed the sudden evacuation of the occupying forces after the war it served primarily as a social and cultural centre, not only for the newly arrived servicemen but also as a place where the distracted population of the Colony could regain their interest in social and religious

life. Consequently a chapel, a library, a club, information office and relief service were the first necessities.

A WEEKLY NEWSPAPER AND PRESS BUREAU

When times returned to normal the Centre's activities changed correspondingly, but still remained varied and numerous.

One of the early activities was the establishment of the Catholic Press Bureau in the Centre. On March 2, 1946 the first edition of the "Sunday Examiner" appeared and the publishing of the Chinese Catholic Weekly, the "Kung Kao Po" which had been established some 20 years earlier but had to close during the war, was resumed.

To this was added the publication of a weekly catechetical instruction pamphlet in Chinese which is distributed at Sunday Masses not only in churches in Hong Kong but also in other Asian countries.

Furthermore, to bring news of the mission in Hong Kong to Catholics overseas, a weekly Newsletter is being published by the Catholic Press Bureau in two languages and sent by airmail to Catholic News Services in America and Europe.

The work of the Catholic Truth Society, established in 1933, with its translation and publishing work was likewise incorporated into the Centre and the number of books and pamphlets published annually by the Catholic Truth Society from the Catholic Centre exceeds a million and a half copies.

The complete loss, during the war years, of religious objects for churches and Catholic homes made it necessary to open a depot for such articles as well as for Catholic books in English, Latin and other languages. During the years this depot has developed into a central mission supply and mail order department, where the majority of liturgical and devotional articles and books can be readily obtained and are mailed to all missions in East Asia. Some 4,000 different English book titles, are now available at the Centre. A monthly review of Catholic books "The Beacon" and periodical catalogues of religious articles are published and sent to mission stations in

Asia. Supplies to missions include such items as vestments, church bells, cassocks, film projectors and complete furnishings for churches.

MISSIONARY ACTIVITIES

An annual Directory for the Diocese of Hong Kong became necessary and the most logical place for its publication was the Catholic Centre.

The growth of the Church from about 10,000 faithful to its present number of over 100,000 required the establishment of a Diocesan Public Relations Office as well as a Church and School Extension Committee which are both operated from the Catholic Centre.

To arrange for a regular supply of overseas Catholic periodicals the Centre opened its "Catholic Periodicals Subscription Office" where subscriptions for missionaries and laity to Catholic papers and periodicals all over the world can be entered.

For Catholic schools and institutions a small but well patronized library of Catholic films has been instituted at the Centre.

When Communism overran the Chinese mainland, a representative of the Papal Internuncio to China, Msgr. Martin Gilligan, came to Hong Kong and established his office in the Catholic Centre. So did the representative of the Catholic Welfare Committee of China and the office of the "Mission Bulletin" a magazine giving news of the Missions in China, which continued its work from the Catholic Centre.

From 1949 the Centre was a haven of refuge for the thousands of missionaries who had to leave China. Here they found assistance and service for their first needs and a place where they could feel "at home" until they were able to leave for America or Europe.

Looking back, one wonders what infinite confusion and difficulties could have arisen in attending to the needs of some 4,000 missionary priests and sisters who came out from China from January 1951 to the present day, had it not been for the readily available Catholic Centre and the organized cooperation with the various institutions.

The existence of the Catholic Centre with its facilities became the basis for mutual endeavor in the work.

Other activities added to the Centre's varied work were the cultivating among the local craftsmen of a religious art which is both Chinese and Christian. For this purpose, annual exhibitions are held and an art department was added to the Religious Articles Depot.

GROWTH AND EXPANSION

It is towards the Centre, too that people from every part of the world most naturally turn when they require information on the Church in these parts of the World. Bishop Lawrence Bianchi pointed to this when he said on the occasion of the Centre's 10th Anniversary "Even outside Hong Kong the Centre has gained the reputation of one of the best organizations in Asia."

In spite of such high praise, much remains still to be done. The present limited premises and the lack of sufficient personnel, have prevented the establishment of such departments as a central educational office, a lay apostolate center, offices to serve as a centre for such activities as those of the Confraternity of Christian Doctrine, for correspondence courses on marriage preparation and others.

It has been said earlier that at the end of World War II there were approximately 10,000 Catholics in Hong Kong. Today, twelve years later there are ten times that number. In 1946 there were 12 urban parishes in the Colony and 20 rural mission stations. This number has now increased to 20 parishes, 2 quasi-parishes and 30 rural mission stations. Besides there are several chapels-of-ease with resident priests taking care of souls.

In 1946 Catholics in Hong Kong numbered roughly 1 in 50; today with a population of over 2,500,000 the ratio is roughly one in 25. Although the population growth has partly been due to the large number of refugees who have come to this place of freedom, that very fact has also contributed to the growth of the Church here.

People uprooted from family ties and normal security have looked for values which will last.

But the growth of the Church did by no means confine itself to the refugee popula-

tion. The old established parishes have had their full share of conversions along with the new parishes in "Resettlement areas".

The Cathedral parish with 8,417 parishioners in 1953, counted 11,300 in 1956. The same average increase applies to other "old" parishes.

It is perhaps of interest to compare the number of conversions since the end of the War. During the five years until June 30, 1951 the number of Catholics in Hong Kong increased to 43,004.

On June 30, 1952 there were ...	48,260
On June 30, 1953 there were ...	54,116
On June 30, 1954 there were ...	62,921
On June 30, 1955 there were ...	73,499
On June 30, 1956 there were ...	89,537
On June 30, 1957 there were ...	108,000

CENTER OF CATHOLIC ACTIVITIES

The work of the Catholic Centre has played its part under God's grace in this wonderful increase in the number of faithful. Spiritually, its chapel, situated as it is in the midst of the business district has been a principle attraction. Mass is being said daily both in the morning and in the late evening and there is hardly a time during the day when there are no groups of people before the Blessed Sacrament. Confessions are heard at any hour of the day in all the common languages including several Chinese dialects.

The Centre's library and meeting hall is an excellent meeting place for groups, such as the Legion of Mary, the St. Vincent de Paul Society, the Catholic Women's League and many others. It is also a rendez-vous for people who wish to meet in town and for instruction of converts.

The distribution figures for Chinese publications translated and published by the Catholic Truth Society and works in foreign languages imported from Europe and America have increased from some 100,000 copies in 1952 to its present figure of nearly two million copies annually.

The two Catholic weeklies, the Sunday Examiner in English and the Chinese Kung Kao Po have not only steadily increased their circulation but also doubled their size.

A plan has now been prepared to have besides the centrally located offices of the

Catholic Centre a separate "Catholic Organization Building" which would provide rooms for the various forms of the lay apostolate and offices for its direction as well as for other activities, such as welfare work, youth work, conferences of religious superiors, educational and other directive institutes.

PLANS FOR THE FUTURE

Aside from this the plan includes a large sport hall which may also be used for cinema shows, a club and hostel for young men. Funds for the realization of this plan are not yet... but with the Catholic Centre's past record both of improvisation in times of need and organization once a regular basis has been achieved one cannot regard the plan as "impossible".

When Cardinal Spellman first visited Hong Kong he was greatly interested in the Sunday Examiner and asked: "How much funds did you have when you started". He was told "about 50 cents and the goodwill of many".

Today one is rather apt to take the existence of the Catholic newspaper, the Catholic Centre and all its varied activities for granted because they are going concerns on a regular basis. The hard and difficult beginnings are largely forgotten. That probably is as it should be, but it should not bring with it less courage than Father Maestrini and Father Meyer had when they started this work in its early days.

The inspiration for this work was a joint effort and a joint effort of all priests and Catholic laymen in Hong Kong will also realize its further extension and greater usefulness.

Last year the Catholic Centre opened its first branch in Kowloon. It is intended to have several branches in other parts of the Colony of Hong Kong so as to bring the services of the Catholic Centre even nearer to Catholics and non-Catholics alike.

Much of the success of the work must be ascribed to the fact that right from the beginning it was a mutual endeavor. Difficulties were overcome because the aim of everyone, from His Lordship Bishop Lawrence Bianchi down to the newest convert in Hong Kong was and still remains, the addition of members to the Mystical Body of Christ.

CHINE ET COMMUNISME

— Par Monsieur de Kermadec —

LORSQU'EN 1948 les premiers communistes commencèrent à menacer PEKIN, je décidai de quitter la Chine avec ma famille.

Ma décision causa autour de moi, dans les milieux européens, une profonde surprise. L'opinion qui prévalait en effet était que le communisme ne pouvait être, en Chine, une chose extrêmement dangereuse. "La Chine sera toujours la CHINE", disait-on, et au cours de leur très longue histoire, les Chinois ont toujours "digéré" tous leurs conquérants et transformé, à leur manière, tous les éléments qu'ils ont reçus de l'extérieur. "En Chine, tout finit par s'arranger". Un communiste Chinois serait donc, avant tout, Chinois. C'est d'ailleurs l'opinion que toute une littérature, représentée surtout par un grand nombre de reportages sur la Chine Rouge, essayait d'accréditer.

La Chine nationaliste était pourrie; le communisme représentait une force vers la pureté et c'est tout juste si l'on ne parlait pas de leurs efforts avec une note attendrissante qui rappelait les déclarations de J.J. ROUSSEAU.

Quelles que soient les raisons de cet état d'esprit général, je ne le partageais absolument pas, car j'avais été à même d'apprécier, en même temps que la résistance réelle que la Chine pouvait offrir à la révolution, ce qu'était un communiste Chinois.

Le problème de l'invasion du communisme en Chine pose en effet une double question, un peu comme la poserait chez un patient une grave maladie : quelle est la résistance de l'organisme atteint ? Quel est le caractère même de cette maladie ? Très rarement, en effet, les historiens qui ont parlé du communisme en Chine ont réellement analysé la résistance que la société Chinoise pouvait offrir au microbe "communisme" ; ils se bornèrent à étudier le communisme en lui-même et négligèrent la partie la plus intéressante du problème, celle qui donne

réellement son véritable caractère au nouveau régime de la Chine : *définir quelle était dans le monde Chinois la résistance possible au communisme, et montrer comment celui-ci peut la réduire et en triompher.*

I—LA SOCIÉTÉ CHINOISE — NATURE DU TERRAIN

a) Structure sociale :

À l'échelle de la Chine dans son ensemble, un fait paraît très surprenant pour tous ceux qui pénètrent tant soit peu la société Chinoise. Sans doute, on y trouve des riches et des pauvres et des métiers spécialisés comme ceux de commerçants, pharmaciens, etc..., mais, à aucun moment, on ne peut parler d'une société hiérarchisée dans sa structure même, nettement divisée en classes possédant des fonctions précises et des prérogatives définies. Rien, en Chine, ne rappelle vraiment notre structure occidentale : il n'y a pas d'échelle sociale. Les philosophes du XVIII^e siècle poussaient des cris d'admiration devant cette conception vraiment philosophique, ce véritable royaume des philosophes qu'était alors la Chine. Chacun, du moins en théorie, pouvait accéder aux dignités et aux honneurs, pourvu qu'il réussisse aux différents examens qui lui ouvraient la carrière à laquelle il aspirait.

En Chine la roue de la fortune tourne beaucoup plus vite qu'ailleurs. On trouve peu de familles héréditairement riches et qui puissent prétendre à une très ancienne antiquité de leurs richesses et de leur puissance.

En raisonnant d'une manière un peu simpliste, on pourrait résumer la Société de la Chine en deux classes : une classe de parvenus — qui, bien qu'ils soient arrivés en principe grâce à leur instruction, à leur intelligence, sont en fait les nouveaux riches — et un très nombreux prolétariat. Entre les deux classes, l'échange est beaucoup plus fréquent que dans aucun autre

pays du monde; le thème souvent utilisé par le théâtre et la littérature Chinois en donne une image des plus simples : un jeune homme pauvre, mais vertueux et brillant, réussit par son travail et les sacrifices de tous les gens qui l'entourent, à passer brillamment le concours de mandarin. Une fois qu'il a conquis ce titre, ses faveurs vont naturellement vers sa famille et tous les clients qui ont assuré son succès. A moins d'une grande vertu dont l'histoire de Chine ne présente que fort peu d'exemples, ce jeune homme brusquement arrivé au pouvoir doit nécessairement s'assurer une clientèle et consolider sa position ainsi que son avenir. Il deviendra donc *un nouveau riche*, dans toute la force du terme, âpre à défendre son bien et porté au népotisme le plus éhonté : il couvrira donc d'or ses amis et ses proches parents, car eux seuls pourront lui offrir refuge en cas de disgrâce. Il amassera une grosse fortune, aura de nombreuses concubines et de nombreux enfants, mais ses fils préféreront, la plupart du temps, l'oisiveté et, après 3 ou 4 générations, toute la fortune de la famille aura disparu, dilapidée par les descendants.

Ce cycle, un peu schématisé évidemment, s'est reproduit en Chine des milliers de fois. Je l'ai déjà dit, plus que partout ailleurs, la roue de la fortune est changeante. Il n'existe d'ailleurs pas de véritable morgue ou de mépris entre riches et pauvres. Le riche, bien souvent, n'est qu'un pauvre qui a réussi et rien ne lui permet de se croire à un niveau intrinsèquement différent. J'insiste sur ce premier point car il est capital. Le fait que la Chine n'avait aucune structure sociale organisée, créant une véritable hiérarchie et permettant une résistance organisée au communisme, est de la plus haute importance, car elle rendait la Chine absolument incapable d'offrir une résistance d'ensemble au communisme, aucun élément de la nation ne pouvant prétendre à une cohésion suffisante pour devenir élément de résistance à une transformation sociale.

En dépit de l'apparence et du mauvais renom qu'eurent souvent les mandarins, la Chine était donc cependant le pays le plus démocratique du monde, car ces mandarins ne se "posent" pas en classe privilégiée. C'est un nouveau riche, un fils du peuple qui a réussi et son âpreté au gain n'est que le résultat de son passage trop brusque de l'état de pauvreté à celui de richesse et de pouvoir, dont les avantages lui paraîtront

d'autant plus importants qu'il en aura été privé davantage auparavant.

Ceci nous permet une première et capitale conclusion: *de par sa structure sociale même, la Chine était incapable d'offrir au communisme une résistance sérieuse et organisée.*

b) Religion Chinoise :

Dans le domaine religieux (si l'on ne tient pas compte évidemment des catholiques et des musulmans, qui sont les seules religions parvenues à une véritable cohésion, mais qui n'ont qu'une trop petite quantité de fidèles pour être très importantes), l'opposition que la Chine put offrir au communisme est tout aussi illusoire que celle que put offrir sa structure sociale.

On a souvent parlé des trois religions de la Chine: confucianisme, taoïsme, bouddhisme, mais il ne s'agit pas là, en dépit des querelles qui purent exister parfois entre ces trois mouvements religieux, de religions absolument définies en tant que doctrines exclusives les unes des autres.

Le confucianisme est une doctrine morale formulant les règles de la vie familiale et sociale.

Le taoïsme — félicité mystique — cherche à procurer à l'âme l'immortalité.

Le bouddhisme cherche à délivrer l'homme des aventures de cette vie et de l'existence.

Dans aucune de ces trois religions, n'existe un Corps de doctrine défini.

Pour le Chinois, ces religions ne s'opposent pas entre elles et, bien que leurs tendances soient parfois contradictoires, elles s'intègrent dans l'ensemble hétéroclite et souvent incohérent qu'est, pour tout Chinois, sa religion personnelle.

En effet, si (comme CONFUCIUS qui déclare dans ses ouvrages: "Je ne connais rien aux choses d'ici-bas, comment pourrais-je parler de l'au-delà?") le Chinois n'est absolument pas doctrinaire dans sa pensée religieuse, il n'a jamais encore moins songé à en faire un système.

C'est bien antérieurement aux trois religions dont nous parlons que s'était instauré en Chine un ensemble de superstitions et de rites traditionnels — ensemble de pratiques qui jouent surtout un rôle dans les grandes circonstances de l'existence. Aucune mysti-

que dans cet ensemble; le Chinois se conforme à ces rites un peu comme un malade suit les conseils du médecin. *Il n'est pas nécessaire de croire le médecin pour prendre une potion* et le Chinois, même très évolué, a obscurément la pensée que, si ces rites sont peut-être inutiles, ils ne peuvent du moins pas faire de mal. "Cà s'est toujours fait comme cela". "Que sommes-nous pour innover en cette matière? Et puis: on ne sait jamais! ...".

Par une sorte de pari de Pascal analogue à l'attitude de bien des personnes qui, tout en se refusant d'être superstitieuses, refusent absolument de dîner 13 à table, le Chinois reste fidèle aux pratiques ancestrales. Et même, pour beaucoup, plus y a de rites, meilleur c'est, et, de même qu'un médecin qui a tendance à multiplier les médicaments (sur la quantité il y en aura peut-être un d'efficace), dans le domaine religieux, le Chinois a tendance à multiplier les rites et il ajouterait volontiers aux bonzes taoïstes, bouddhistes et aux orchestres "à l'européenne" qui suivent les enterrements chinois, les clergés catholiques, protestants et musulmans, s'ils voulaient bien accepter. La seule chose qui les étonne de la part de ces derniers, c'est l'intransigeance de leurs affirmations.

Pour ne pas être injuste, il faut bien reconnaître que, dans la Chine ancienne, il existait une forme de culte religieux qui ne manquait ni de grandeur ni de noblesse; il s'agit du culte du "Ciel" que l'empereur rendait deux fois l'an à l'Empereur d'en haut. Ce culte de vassalité et d'hommage à un Dieu Suprême correspondait à une très noble idée religieuse; mais ce rite purement formel n'était réservé qu'à la seule personne de l'Empereur, car il aurait été peu respectable à quiconque autre que lui de vouloir rendre un culte au Dieu Suprême, les communs des mortels doivent se contenter de l'intercession des ancêtres et des Dieux familiers du "foyer" et de la "porte".

Comme on le voit, *la religion populaire faite d'une pratique routinière et de quelques coutumes superstitieuses ne peut prétendre offrir une résistance profonde au corps de doctrine puissamment organisé de la pensée communiste*. Quant aux bonzes de toutes teintes, leur paresse et leur désir du gain sont trop notoires pour que les persécutions qu'ils souffriront de la part des communistes puissent amener autre

chose qu'un sourire parmi les populations.

Le catholicisme, lui, apporta une résistance plus sérieuse, mais il n'est le fait que d'une petite minorité et, l'éducation de la jeunesse une fois complètement prise en main par le PARTI, il est voué à mourir d'asphyxie et d'extinction.

Les musulmans posent un autre problème, mais la politique actuelle du communisme essayant d'amadouer le monde islamique fait que le gouvernement communiste a tendance à les traiter avec respect en tant que minorité ethnique, sans essayer en rien de les brusquer et en évitant de choquer leurs habitudes et croyances. D'ailleurs, leur religion s'est amenuisée en un corps de doctrine extrêmement simplifié.

c) *La Cellule Familiale Chinoise :*

Si la société chinoise ne présente, dans le domaine des classes sociales et religieuses, aucune véritable cohésion, il n'en est pas de même de ce qui lui donne son caractère le plus original : la famille. C'est là l'élément le plus particulier de la société chinoise, et le seul qui a permis à la Chine de se maintenir et de rester elle-même à travers les siècles.

La pensée confucianiste traditionnelle considère, en effet, que l'individu est un élément de la famille, comme la famille est un élément de l'état; c'est par la vertu de l'individu qu'on peut améliorer la famille, c'est par la vertu des familles qu'on peut donc améliorer l'Etat.

Le culte des ancêtres, par exemple, est fait par le Chef de famille; c'est un échange de bons procédés entre la famille et ceux qui sont dans l'Au-delà (au-delà non défini clairement d'ailleurs); tout en assurant aux morts une vie heureuse pour les empêcher de revenir sur terre, on assure, par voie de retour, leurs bénédictions et la continuité de la famille.

Toute pauvreté, comme toute richesse, est d'ordre familial: si un de ses membres réussit, toute la famille réussit avec lui. Dans le cas contraire, toute la famille partage sa pauvreté ou sa disgrâce et il n'est pas rare qu'un Empereur ait châtié un individu dans sa famille et même dans la sépulture de ses ancêtres.

Un nouveau mandarin ennoblit ses ancêtres; un criminel les fait déchoir. (Ce sens profond de la solidarité familiale

allant jusqu'à la responsabilité collective fut très souvent utilisé comme instrument de pression et de chantage par les communistes).

Un mariage, qui introduit dans le culte familial un nouvel élément, intéresse tout d'abord non seulement les deux êtres qui vont être mis en présence, mais aussi la famille. Il faut savoir si la future belle-fille introduite dans un nouveau centre familial est un élément faste ou au contraire un élément de discorde. C'est donc le Chef de famille le juge qualifié de l'intérêt de la famille dont ils doivent continuer la lignée.

L'amour, au sens occidental du mot, s'il est une superbe source d'inspiration pour les poètes, est un élément dangereux, car élément de désordre. Aussi, la jeune épouse trop tendrement chérie de son mari voit-elle se lever le bouclier familial contre ce sentiment trop exclusif et dangereux pour l'équilibre de la cellule familiale ; la belle-mère doit alors se hâter de présenter à son mari des concubines dont la présence contrebalancera celle de cette épouse trop chérie.

L'épouse idéale doit avant tout ne pas être trop jalouse, son premier devoir étant de continuer la famille en donnant des fils à son mari et, si cela lui était impossible, c'est elle qui, la première, doit proposer à son époux une remplaçante capable de lui donner une lignée mâle qui assurera la continuité du culte familial et donc de la vie de la famille.

Le fils ne peut donc, en aucune manière, refuser d'épouser la jeune fille que lui destine sa famille, car celle-ci est choisie avec toutes les garanties des augures pour apporter bien-être et prospérité à l'ensemble de la famille.

Si un autre minois attire par hasard son regard, c'est là une affaire personnelle sans importance, à moins que la violence de son sentiment ne vienne mettre en péril l'équilibre de la famille, qui, au lieu de sourire, deviendrait hostile.

Ceci permet de comprendre, disons le en passant, cette âpreté au gain des fonctionnaires chinois. En accumulant, non pour eux seuls, mais pour leur famille, tout ce qu'ils peuvent réunir de richesses, et en assurant de bonnes places à leurs parents, alliés et clients (qui, au sens large, font

partie de la famille), ils ne font que remplir leur premier devoir envers cette cellule familiale à laquelle ils doivent tout.

C'est d'ailleurs sur le modèle familial que s'organisent en Chine toutes les sociétés, commerciales ou secrètes. Ce sont des fraternités organisées autour d'un culte commun et deux amis ne trouveront pas de meilleure manière de prouver cette amitié que de faire un serment de "*frère juré*" qui crée une obligation presque aussi forte que la véritable fraternité du sang.

A travers toute sa vie, un Chinois ne vit jamais seul ; il est toujours le membre d'une famille et si, parfois, ses désirs et ses goûts personnels le mettent en opposition avec cette dernière, il en aura dès lors le sentiment de culpabilité et de faute morale.

La cellule familiale chinoise est donc le seul élément qui soit vraiment d'une importance primordiale, d'où l'acharnement que montrent les Communistes contre les traditions familiales, car ils savent bien que c'est le seul élément qui soit en Chine organisé. Mais, depuis la révolution de 1911 et l'invasion en Chine des idées nouvelles, cet élément lui-même a commencé à être sérieusement battu en brèches. Les idées occidentales sur le mariage, les droits de l'individu, sont venues diminuer, dans les jeunes générations, le respect d'un ordre social jusqu'alors solidement établi. La liberté d'allure et de mœurs des occidentaux, loin d'être un élément de progrès, ont, en réalité, scandalisé dans toute la force du terme la Société Chinoise, car elles ont détourné de la conception ancestrale, de leurs devoirs un grand nombre des jeunes intelligences formées par l'occident.

Force est bien, à l'observateur impartial, de reconnaître que les idées occidentales sont venues miner la structure sociale existant en Chine et ont été incapables de rien mettre à la place de solide ou de "*consistant*". En ce sens, l'irruption trop soudaine des idées modernes en Chine a atteint dans sa structure même l'équilibre social qui avait duré en Chine des millénaires. *En débilitant ainsi cet organisme, sans rien lui donner de très positif en échange, le monde occidental a inconsciemment préparé les voies au communisme, car il a diminué les possibilités de résistance que la Chine pouvait lui offrir.*

(à suivre)

Missionary Catechesis In Mission Lands

— By Rev. John Hofinger —

CHRISTIAN preaching is subject to the same theological and didactic principles, whether it concerns the preaching of the Word of God to children in a profoundly Christian atmosphere, or the instruction of adults in preparation for baptism in a pagan land. It would be harmful to missionary catechesis to exaggerate its peculiarities as though everything were different in the mission countries.

Some would conclude in consequence that the missionary could be indifferent, up to a certain point, to the progress of catechesis in Christian lands, because of the difference in conditions existing there. We have actually heard this argument put forward and it would seem to spring from the fact that in many places missionary catechetical instruction is only slowly and inadequately being brought into line with modern methods.

We wish to state from the outset, that the results achieved by the catechesis of today are just as useful for missionary work, provided that they are adapted to the particular conditions prevailing for the preaching of the Faith in mission countries. The present article will, by its very nature, deal with the principal characteristics of this dissemination of the Faith in mission countries and will show the consequences which result for missionary catechesis.

KNOWLEDGE OF THE MILIEU

Strictly speaking, missionary catechesis is addressed to 'those outside' — to the pagans, to those who ask for baptism, who come from another conception of the world and must be initiated painfully into Christian ideas. The catechist must therefore know exactly where to start his instruction. He must be thoroughly acquainted with the religious ideas and views of the world familiar to his catechumens, what points of contact they have with the Christian re-

ligion,, and he must grasp the particular difficulties which certain mentalities find in understanding the doctrine of Christ. Hence, especially for the foreigner, the duty of carefully studying the religious conceptions of the people of the country.

This study, which in no way requires professional training, should be made prior to the actual undertaking of apostolic work and should provide the catechist with a collection of data for practical use in the future. Among this data, place should be found for ideas concerning the religious peculiarities of the people concerned and an exact formulation of the Missionary catechetical problems which follow. The young missionary will in this way exercise his powers of observation in readiness for his future apostolate among the pagans.

This introduction to the ideas of the people among whom he will work is best made while the missionary is studying the languages of the country. If undertaken before his arrival, such teaching runs the risk of remaining theoretical and generalized, lacking the intuitive elements which come from being in the place itself. The receptive spirit of the young missionary newly arrived is very favorable to this education.

We do not in any way recommend a form of missionary catechesis which is out of date and debatable. The study of the religious ideas of a country should not be encumbered with polemics. Certainly, one of the tasks of catechesis is to show the transcendence of the Christian religion over others, in particular over that formerly professed by the people catechized. But that will chiefly come about from proofs, adapted to the mentality of the catechumens, establishing the religious and moral standards of the Christian religion. The absolute transcendence of Christianity does not require that everything pagan should be

looked upon as absurd and superstitious. Why should not the missionary point out that the pagans themselves have certain notions of religion which are fundamentally correct but inaccurately expressed, and associated with unfortunate errors?

POSITIVE TEACHING OF DOCTRINE

It is true that catechesis should expose pagan superstition in order to combat it and to distinguish clearly the Christian mentality from the pagan. Certain points of doctrine require a more detailed exposition in view of the gross errors to be dealt with. Nevertheless, the positive teaching of Christian doctrine should come first, and not apologetics and polemics. However, it is not detrimental to the normal procedure to begin the formal instruction of catechumens with the proofs for the existence of God, presented in a convincing and religious way, particularly in relation to the doctrine of creation. Such a procedure will be all the more necessary in countries contaminated by atheistic communist propaganda and according to circumstances, it will be necessary to dwell upon God's existence, in face of modern unbelief, or on the unity of God in face of pagan polytheism.

Knowledge of the *religious milieu* is also necessary for missionary catechesis and this taken in its broad sense, that is to say, that given to all Christians living in mission countries. Continual contact with unbelievers certainly brings with it a number of dangers which the catechist must endeavor to eliminate by his teaching. He will certainly be able to find many points of similarity in the mentality and customs of the pagan population which can serve to introduce Christian ideas among them.

The suggestions which follow will help the reader to discover this type of link, as also the obstacles which exist, both of which the priest or catechist will meet in divers fields of action: China, Japan, Hindu intellectuals or Mohammedan populations, etc.

No less necessary than knowledge of the milieu is *adaptation to the psychology* of the natives, an adaptation which will display itself in the missionary's behavior towards both Christians and pagans. This does not come without effort, reflection and goodwill. It is a fact that among the missionaries who leave their own countries to

spread the Kingdom of God, the dominant type to be found is that of the strongwilled, active and devoted man. It is a type which, in spite of evident goodwill, does not adapt itself easily, being too eager for action and too little given to reflection. This is the reason why the lessons of an experienced and widely informed master are as necessary in the mission countries as at home. His teaching will deal with the divers missionary and native psychologies and the repercussions of this diversity on the religious formation of the new Christians.

All this will serve to show how missionary catechesis, considered as the Christian instruction of 'those who think otherwise,' requires a great deal of understanding, sympathy and devotion.

MISSIONARY CATECHESIS, BASIC RELIGIOUS INSTRUCTION

Missionary catechesis, directed to 'those outside,' to unbelievers, must not satisfy itself with breaking the charm of paganism and unbelief; it must lay the foundations of a new life in Christ. St. Paul himself looked upon his missionary catechesis in this light (*I Cor.* IV, 15; *Gal.* IV, 19). It is a proved fact that the first religious instruction, which is usually given by the mother, often has a decisive influence on the whole of the religious formation. The same holds good in the missionary apostolate: the first religious instructions play a preponderant part in the formation and perseverance of new Christians. It is very difficult later on, to remedy preliminary teaching which has been diffuse, confused, superficial, or not understood by the catechumen. Many lapses are to be attributed to this. The lapsed are unfortunately not lacking in many regions and every missionary knows what an obstacle they constitute to the spread of Christianity.

Missionary catechesis is fundamental in a still wider and deeper sense. While training new Christians individually, it has at the same time to sow Christianity in the midst of the whole population. Looked at in this light, first lessons take on a capital importance for the future. Mistakes in catechesis committed during the foundation of a mission and in the early stages of its growth, have to be paid for later when it is much more difficult to rectify them.

The secular history of the missions is witness to this. Are not many Christian

peoples still suffering from mistakes made at the time of their conversion centuries ago? In this perspective, not only missionary catechesis in its strict sense, but religious instruction of the Christians in the mission countries, becomes of fundamental importance. The missionary apostolate aims less at the multiplication of the number of Christians than at well rooting Christianity in the first members of the mission. In this way the faith and the life of those faithful Christians serve as a solid base for future generations.

Only a well planned catechesis can arrive at this. The first initiation of a whole people into the Christian spirit should take as its motto: "Non multa, sed multum." In the teaching given, in sermons, on all occasions, religious essentials must be insisted upon. Hence the necessity for a very judicious choice of the subject matter and of a solid catechesis which presents, arranges, clearly illustrates the fundamental Christian truths, and then proceeds to build the life of believers on them.

Although the initial instructions call for something very simple and easy, still the essential truths should be thoroughly explained and anchored in the Christian's spiritual life. A thorough and clear explanation will both make known the dogmas of our Faith and help the catechumen to live them with ease. The order and distribution of the matter is of great importance. A well conceived plan will bring out the principal doctrinal idea, placing it in the center of all its teaching: the other truths will derive light and life from this.

OPPOSITION AND INFLUENCE OF PAGANISM

When the Gospel is first preached in a country where it is a question of solidly establishing Christianity, the Christians form and will continue to form, perhaps for centuries, a small minority often hardly to be noticed among their compatriots. Fervent Christians are very different from their unbelieving neighbors and this alone is the first cause of opposition. In addition, they present their doctrine as being the only true one, their life as the only one worthy of being lived. Unbelievers of all times have been irritated by this, and their opposition to budding and growing Christianity is stimulated by it. Without always having to undergo actual martyrdom, Christians need heroic courage to support the humilia-

tions, misunderstandings, suspicion, marks of pity and contempt to which they are subjected in public life as well as in their home circles.

The danger is not diminished if the opposition and persecution, whether open or hidden, gives place to a reasonable toleration. Often it increases, for the greatest danger for Christians is not the antagonism of unbelievers but rather their own surroundings, the mentality and conception of the pagan way of living which they breathe in with the air of their own country.

Catechesis can only attain its aim by educating catechumens in a strong and generous Christianity, conscious of its incomparable grandeur, and ready to sacrifice everything in order to keep its own standards intact. These standards must be well emphasized, so as to be not only known in theory but lived fervently. The teaching must therefore not stop at mere mechanical memorization, nor must it be given solely for the cultivation of the intelligence. To convince the mind of the truth of the Catholic religion is a good thing but, above all, hearts must be won from the outset. The Christians in our Missions should be able to experience and appreciate the riches, happiness and peace of a true Christian life.

USE OF MODERN METHODS

It is for this reason that missionary catechesis should make use of modern methods; for these methods, aiming at a harmonious and total formation of the Christian, are addressed with an equal efficacy to the mind, heart and will of the catechumen. Doctrine is made real by pictures or practical narrative, the foundations of our beliefs are firmly established, and above all appreciated, and so lived. It is to be regretted that the out of date catechetical method confined to the analysis of the catechism text is still made use of in the Missions. Having regard to the way in which history is made, the active method should be substituted without delay.

Christian standards ought to be taught practically and experimentally and this necessitates close contact with the *liturgical movement*. The Christian thus practises his religion by means of intelligent participation in the Church's worship and is able to make good use of its treasures which

are so full of dignity, riches and happiness. He also grows in communal Christian knowledge, so necessary in the pagan diaspora, and feels himself to be a member of the universal community of the true servants of God, intimately united to the Church Triumphant even if he suffers through living in a pagan atmosphere which overwhelms him and seems to triumph.

Theoretical religious instruction, too little in touch with life, would be particularly harmful in mission countries, where souls have to be awakened to the Christian way of life, educated and perfected in it and this, without the help of Christian surroundings. The numerous religious activities in a Christian country compensate to a great extent for any lack of vitality in the teaching. Thus in the Middle Ages, a time of profound faith, the serious shortcomings in religious teaching did not have the harmful repercussions which they would have in our dechristianized society.

The formation of resolute and fervent Christians in the mission countries as elsewhere depends on enlightened knowledge and a great love for Christian values. It is not sufficient to be always talking of making sacrifices; one must know how to present Christianity and its standards in such a way that they appear to be worth such sacrifices. Emphasis must also be placed on the need for a total self-dedication if the supreme heights of Christianity are to be reached. The Christian will be encouraged to exercise himself bravely in this self oblation by the daily practice of his Faith and by uniting himself to the Eucharistic Sacrifice, source and perfection of the whole spirit of Christian sacrifice.

AN EDUCATION FOR THE APOSTOLATE

In mission countries where the point at issue is that of gaining whole populations for Christ; Christians must not only be immunized against the pagan atmosphere in which they live but must also become apostles. Most of the missionaries are already so fully occupied by the instruction and guidance of their Christians that they have but little time left for an apostolate among the pagans. Besides, even if they were to give themselves up entirely to the work of conversion, missionaries in most cases would not meet with more than a

partial success if their labors were not supplemented throughout by the laity.

The recruiting of Christians for this apostolate has not perhaps, as yet, met with the same success everywhere. Nevertheless, a true missionary catechesis cannot dispense with making the rank and file of Christians into heralds of the apostolate among the pagans and initiators of a great conversion movement. How foreign the Christian spirit still is to a community is shown by its lack of this apostolic zeal, which should be looked upon as the thermometer of the Christian Faith.

In order to inspire his Christians with this eagerness for the apostolate, the missionary often treats it *ex professo*; but the experienced catechist is aware that these lessons are not of much use if the presentation of the Good News itself does not arouse the sense of apostolate.

The zealous catechist will speak from his heart and bring out the missionary aspect of each doctrinal point: Heaven, Hell, the Church, the Sacraments, our Lady, the Guardian Angels. When teaching Christian morality he will frequently recall the grave responsibility of Christians towards pagans, who pay more attention to the acts of believers than to their words. Is not the worth of our religion proved by the life we lead? Is it not our charity to all, faithful and unbelievers, which reveals that Christianity is the religion of truly universal love?

To these exhortations should be added practical directions for awakening the interest of pagan friends and relations and gradually winning them over to Catholicism. Young people and children should be especially encouraged and educated for this apostolate. They should be made to give an account of all that they undertake, but rash zeal must not be allowed, for in the end everything depends on the mercy of God.

A SIMPLIFIED TEACHING METHOD

We have up to now dealt with those distinctive characteristics of missionary catechesis which come from the very nature of the 'missionary' transmission of the Gospel message. Most of the time, however, this catechesis has to contend with unfavorable exterior circumstances and it is often addressed to adolescents and adults who are very primitive and without any

appreciable schooling. The time available for giving the instructions is also very limited and the teaching in the Mission schools is handicapped by the irregular attendance, the insufficient training of the catechists, the primitive arrangement of the schools (often only one class for pupils of all ages), and the lack of didactic material.

All these circumstances make it necessary for the catechesis to be as simple as possible without sacrificing efficiency. One method which is suitable to the pupils' capabilities and can easily be learnt by the catechists, is that of narration, or the explanation of a picture. The catechists must be taught this very thoroughly and they ought even to acquire a certain virtuosity. Native catechists are very well suited to this work, but their training must be carefully carried out and followed up by fatherly direction and by further lessons to perfect their knowledge.

They should thoroughly grasp what this method entails and not think that it is only a matter of telling an interesting story. This process begins with the explanation about or commentary on a picture, pointing out the Christian truth contained in it, then comes the reference to the Catechism text, and the art and secret of the method lies in making this latter understood. The catechist who is a fluent speaker will have some trouble in keeping his exposition to the doctrinal point, but he must be taught to do so.

In many Missions too little care has been taken with this training of good catechists, yet surely too much trouble can never be taken over it considering the fundamental part which the teaching of the catechism plays in the evangelization of the country and the unfavorable conditions with which catechists have to contend. The true cause of this negligence is not so much the lack of funds as that many young missionaries are themselves inadequately trained in catechesis and therefore do not realize what such training ought to involve. For the same reason, they do not grasp the importance of securing suitable material. A poor Mission school cannot be expected to possess the modern equipment which a town school can boast of, but missionary catechesis ought to be provided with the most necessary pictures. Too often the poorer catechists are lacking in even the most elementary material.

Books on the simple and intuitive method are also required, for if the professional catechist, and even the young missionary, do not possess carefully drawn-up schemes to help them in the choice, order and exposition of the subject matter, the merely average catechist will certainly be in difficulties. Translations of foreign manuals are not enough, for they presuppose other pedagogic conditions. They are very useful for catechists who are already trained, but as a general rule are more of a hindrance than a help to the beginner. Even in the compiling of a catechism the particular conditions prevailing in the country to be evangelized must be taken into consideration.

All this goes to prove the need for the young missionary to receive a catechetical training which will enable him, not only to give his catechists model instructions, but also to keep a watch on their work and to train them as auxiliaries to fervent Christians. He ought to be well acquainted with the methods of family catechesis so as to be able to draw Christian parents into the teaching.

A UNIVERSAL CATECHETICAL APPROACH

Many of the opinions expressed in this article are still ideals rather than a reality in many mission countries. Generally speaking, missionary catechesis has taken too little notice of its own characteristics. The everpresent anxiety caused by the dearth of missionaries is a reason for this, for it disguises the need for the training of specialists in missionary catechesis. Non-mission countries have not kept watch on the progress made in this direction and no attempt is made to acquire and to utilize the results of modern catechesis.

Its virtues and characteristics remain unknown, although they would greatly benefit other apostolates besides those of the foreign missionary. At the present time, as the rifts in modern thought become more accentuated and the return to paganism in so-called Christian countries more apparent, so much the more should the transmission of the Christian message in these countries be inspired by the spirit that animates the mission lands and the rules that prevail in these countries.

Un Socrate Chinois Meî-Ti

Philosophe - Ingénieur et réformateur social du
V^e siècle avant J.C.

(suite)

— par le Père G.J. Dedebar —

V.

SON HUMANISME.

“*NI FATALISME (Fei-ming); mais AFFECTION RECIPROQUE (Lien-gai)*”

La liberté de l'Homme—Il s'oppose énergiquement au fatalisme qui est, affirme-t-il, “un grand mal pour l'Empire. La croyance à un aveugle destin qui détruit la foi au Ciel et aux Esprits et qui prive l'homme des bénédictions du Ciel et des Mânes, cause la ruine de la conduite morale, supprime la croyance en la différence de sanctions pour les méchants et pour les bons”.

Le destin aveugle n'existe pas. L'homme est libre. Il doit constamment choisir “même la couleur de son vêtement qu'il veut teindre. Mais, il faut toujours choisir en s'accordant avec la loi du Ciel”.

Avec force, il se heurtera au refrain des fatalistes: “La mort et la vie, répètent-ils, ont leur destin; la santé et l'honneur sont déterminés par le Ciel”.

Il apercevait clairement toute la nocivité de ce principe: “Que nos actes soient fixés par le destin; que la pauvreté et la richesse, que la longévité et la mort prématurée, que l'ordre et le désordre, que la tranquillité et le péril, que tout soit déterminé et impossible à améliorer, ceci suffit pour détruire l'Empire, puisque ceux qui ont le pouvoir et suivent ces principes n'écoutent absolument pas la loi de l'ordre et que les inférieurs fidèles à ces mêmes principes n'obéissent pas”. (Dans le *Kong-Mong*)

A l'humanisme autoritaire que nous avons déjà trouvé sous le pinceau de Meî-ti, nous voyons ici la défense courageuse de la liberté de l'homme. Ce n'est pas un petit mérite en un temps de fatalisme!

L'Affection Reciproque—Son humanisme autoritaire sera d'ailleurs atténué par l'affection réciproque (Kien-Gai), ce qui signifie encore “le dévouement universel”.

C'est la Volonté du Ciel Lui-même qui exige cette “affection réciproque et universelle”, le *Kien-gai* et le *Po-gai*. Et c'est là le point le plus original et le plus étonnant de la doctrine de Meî-ti qui relie toute sa morale à sa théorie sur le Ciel.

Il ne prétend pas avoir découvert ce principe; il rappelle lui-même le principe des Anciens: “Kien siang gai, Kiao siang li”! C'est à dire “l'affection réciproque appelle un bénéfice réciproque”.

Voilà la pierre d'angle de sa réforme sociale. Par là, il se sépare totalement des “Jou-kia”, les disciples de Confucius; pour eux, le parfait gentilhomme pratique le “Jen”, sorte d'humanisme qui au début indiquait le respect pour le prochain, mais qui devint bientôt synonyme de formalisme et de politesse extérieure.

Le point de départ de tous les désordres—Écoutons Meî-ti: “Le sage qui travaille à améliorer l'Empire, doit connaître le point de départ de tout désordre. . . . S'il ignore l'origine des désordres, il ne peut rien améliorer. Le médecin qui cherche à combattre la maladie d'un autre, doit connaître l'origine du mal. . . . Ainsi, le sage doit-il connaître l'origine des désordres. Où se trouve le point de départ? *TOUT COMMENCE PAR LE MANQUE D'AFFECTION RECIPROQUE*. Les ministres et les fils manquent de piété envers les souverains et leurs parents: n'est-ce pas un désordre? Les enfants sont égoïstes et n'aiment pas leurs parents: ils les dépouillent à leur profit. Égoïste, le cadet n'aime pas son aîné; aussi, lui porte-t-il tort pour s'avantager lui-même. Égoïste, le ministre n'aime pas son souverain et l'exploite à son profit: n'est-ce pas le désordre?”

Du père à l'Empereur—Puis, il enchaîne les différents degrés de la société. “De même, si le père manque de bienveillance envers son fils, l'aîné envers le cadet, le

souverain envers son ministre, cela mettra encore le désordre dans l'Empire. Egoïste, le père n'aimera pas son fils et s'en servira à son avantage; le frère aîné haïra son cadet et l'exploitera, le souverain fera de même envers son ministre et le dépouillera à son profit. Pourquoi cela? Tout désordre commence par le manque d'affection!"

D'où viennent les brigandages, les procès et les guerres? Meï-ti nous l'explique très clairement; beaucoup plus clairement que certaines doctrines modernes qui camouflent les véritables causes de guerre. Voici ses réflexions que feraient bien de méditer nos politiques contemporains: "Si les hommes aimaient le corps des autres comme le leur, qui blesserait ou qui tuerait? S'ils aimaient les biens des autres comme les leurs, qui volerait? Si le Prince d'un Etat aimait l'Etat des autres comme le sien, qui ferait l'agression? ... Supposons que l'Empire soit uni par l'affection réciproque, que chacun aime son prochain comme son propre corps, comment n'y aurait-il pas alors de bienveillance? Si on considère son aîné, son père, et son souverain comme son propre corps, si on regarde son cadet, son fils et son ministre comme son propre corps, comment n'y aurait-il pas de bienveillance?"

L'Affection Réciproque doit être Universelle — Il faut que cette affection réciproque soit universelle: "La véritable affection doit s'étendre à tout... sans cependant empêcher les relations individuelles". Ceci nous montre que Meï-ti savait hiérarchiser et n'enlèvera rien à l'affection filiale: "Le principe primordial de l'affection filiale est que le fils place, en premier lieu, le bien de ses parents".

"Théorie excellente, objecte un adversaire, mais irréalisable".

Un acte généreux—Il répond: "Si cette théorie est bonne pour les hommes, ils peuvent la réaliser"; et il donne l'exemple célèbre de l'Empereur Tang, de la dynastie Chang qui à l'occasion d'une sécheresse de plusieurs années s'offrit en sacrifice pour les péchés de son peuple. Cet acte généreux, nous dit le chroniqueur obtint une abondante pluie". D'où Meï-ti pourra conclure: "Je pense que le peuple est fait pour la pratique de l'affection réciproque et du profit mutuel comme la flamme est faite pour s'élever dans les airs et l'eau pour couler dans la plaine".

A cette tendance du coeur de l'homme, si naturelle d'ailleurs, Meï-ti resta fermement fidèle. C'est ce qui fait sa grandeur en un siècle d'égoïsme de principe. *Ennemi du "Pié-gai"*, l'amour partial, Meï-ti demeure le champion de "l'affection réciproque."

Cette attitude n'est pas sans noblesse et ce magnifique effort de la pensée humaine à la recherche du vrai bonheur individuel et social ne doit pas nous laisser indifférent pour avoir été proclamé avant la venue du Christ.

Philanthropie n'est pas Charité — Mais, un esprit attentif aura déjà compris sans peine toute la distance qui sépare cette affection réciproque de la véritable charité chrétienne.

Dans "*La religion et la pensée chinoise*". Mlle Nicolle Vaudier donne la réponse exacte: "Cette impartialité du coeur paraît trop inspirée *PAR UN SOUCI UTILITAIRE DE REVERSIBILITE*, pour mériter d'être élevée à la dignité de charité".

Le grand *mobile* invoqué par Meï-ti est en effet l'utilité réciproque que chantait déjà le Livre des Odes:

"Toute parole appelle un écho;

Tout bienfait entraîne une récompense.

Si tu me donnais une pêche,

Je t'offrirais une prune!"

Ce mobile, si clairement affirmé et si souvent répété, nous fait comprendre le fossé qui sépare cette affection réciproque de la véritable charité chrétienne.

Il n'en est pas moins vrai que Meï-ti, à une époque de tyrannie et de désordre, avait découvert l'unique remède capable de sauver l'Empire et le monde.

VI.

INGENIEUR ET ORGANISATEUR SOCIAL

Pour la Paix des Peuples—Toute sa doctrine n'a pas d'autre but que d'assurer ou d'amener la paix sociale: "Qui aime autrui, sera aimé à son tour; qui fait profiter autrui, profitera à son tour. Rien n'empêchera un prince qui n'aime que son Etat et n'a aucune affection pour les autres Etats, rien ne l'empêchera d'utiliser toute la force de son Etat pour attaquer les Etats des autres. Un chef de famille qui n'aime que les biens de sa famille et qui n'a pas d'égard pour

les autres familles, rien ne l'empêchera de s'emparer des biens que possèdent les familles des autres. *Si tous les hommes s'aimaient universellement*, les forts ne violenteraient plus les faibles; ceux qui sont en nombre, ne feraient plus leur proie de ceux qui sont peu nombreux; les riches ne dédaigneraient plus les pauvres; les gens habiles ne tromperaient plus les gens simples."

Un organisateur ingénieux — Ingénieur militaire, si inventif qu'on l'appelait: "le philosophe inventeur du *faucon automatique*", Mei-ti connaissait toutes les habiletés du métier des armes. Il sera même prêt à défendre ses théories par la lutte ouverte; et, pour se protéger de ses ennemis, il se constituera un *corps de garde* d'au moins 180 chevaliers dévoués totalement à sa cause. C'est signe qu'il avait dû se faire des amis et que lui-même pratiquait ses propres principes.

L'Echelle des nuages—Mais, il préférerait, en définitive, utiliser la *dialectique* pour convaincre. Un ingénieur du duc de Tch'ou avait inventé une échelle qui montait jusqu'aux nues. "*Yun-ti*" ou "*T'échelle-nuage*" était son nom. Elle permettait des victoires faciles et donnait aux princes la tentation de s'en servir. Ayant appris que cet ingénieur militaire allait s'en servir contre le royaume Song, Mei-ti partit sur le champ pour la capitale du Royaume de Tch'ou et, après dix jours et dix nuits de voyage, il rencontra l'ingénieur et finit par lui faire abandonner son projet. Mei-ti avait mis en pratique sa doctrine de la "non-violence", "*Fei-kong*".

Un réquisitoire pour la paix—Ecoutez ce réquisitoire contre la guerre. Peut-on en trouver un plus logique et plus généreux? Il est, en tout cas, très concret: "Prenons maintenant comme exemple un homme qui pénètre dans un verger et qui vole les fruits, pêches et prunes; en apprenant ce larcin, tout le monde le blâme et l'autorité civile l'arrête pour le punir. Pourquoi donc? Parce qu'il nuit à autrui pour son propre profit".

"Si quelqu'un allait jusqu'à voler chiens, porcs, poules et pourceaux, cette injustice serait encore plus grande que celle du voleur de pêches et de prunes. Pourquoi cela? Le manque de bonté de coeur est d'autant plus considérable et le châtement est d'autant plus grave que le dommage est plus considérable".

"Celui qui va jusqu'à pénétrer dans une étable pour y prendre les chevaux et le bétail d'autrui, manque encore plus gravement au devoir social que celui qui vole chiens, porcs, poulets, et pourceaux d'autrui. Pourquoi cela? Parce que le préjudice est plus grand. Si le tort causé est plus grand, plus grave sera le châtement."

"Si quelqu'un en arrive à tuer un innocent pour le dépouiller de ses vêtements et des ses armes, le crime est plus grand que celui qui rentre dans l'étable pour prendre les chevaux du voisin. Comment cela? Parce que le dommage est plus grand. **A DOMMAGE PLUS GRAND, FAUTE PLUS GRAVE ET MANQUE D'EQUITE PLUS PROFOND.**"

"Jusqu'ici, tous les honnêtes gens de l'univers le reconnaissent et blâment ces actes en disant que c'est injuste."

"Mais si nous en arrivons à cette grande iniquité de combattre les Etats, personne ne la désapprouve; bien mieux on le loue en disant que c'est juste. Peut-on dire que c'est distinguer le juste de l'injuste?"

"Celui qui tue un homme, commet une injustice et doit être condamné à mort. Celui qui arrive à commettre dix homicides, commet dix injustices graves et mérite cent fois la mort. Ainsi tous les gens de bien reconnaissent cela et le condamnent en déclarant que c'est injuste."

"Maintenant, si nous en arrivons à cette grande injustice de combattre les Etats, alors personne ne blâme; bien mieux, on loue cela en disant que c'est juste. Vraiment, c'est ne pas connaître l'injuste! Et on écrit cela pour léguer une pareille doctrine à la postérité!"

"Si on réfléchissait à ce qui est injuste, comment écrirait-on une telle injustice pour la laisser aux autres générations?"

"*Encore un argument*"—"Prenons maintenant un homme, qui, voyant un peu de noir, dit que c'est noir, et, s'il en voit beaucoup, dit que c'est blanc; cet homme sait-il vraiment distinguer le blanc du noir?"

"Goûter un peu d'amertume et dire que c'est amer; en goûter beaucoup et dire que c'est doux, n'est ce pas confondre le doux et l'amer?"

"De même faire un peu de mal, le reconnaître et le désapprouver; puis, faire beaucoup de mal en combattant les autres Etats

et ne point le reconnaître ni le blâmer; bien mieux, le louer en disant que c'est juste, est-ce savoir distinguer entre le juste et l'injuste?"

"Mais, nous savons que tous les gentils-hommes de l'Empire sont dans cet aveuglement en ne distinguent pas le juste de l'injuste!"

"*Sobriété Sociale*" — A ce clair et précis réquisitoire pour la paix, Meî-ti ajoutait une doctrine "d'économie, de sobriété et de vie sans luxe" (Tsié-yong, Tsié-sang, Fei-lo). Dans toute la vie sociale, il ne voulait ni superflu, ni luxe dans l'habitat ou dans l'habillement; une grande sobriété dans la nourriture, les fêtes et tous les divertissements; en fin et surtout dans les funérailles.

C'est sur ce dernier point que Meî-ti s'opposait le plus violemment à la doctrine des Confucéens qui, eux, approuvaient et favorisaient un certain faste dans les rites sociaux.

"*Des fonctionnaires actifs*" — Sur "*la Politique et le Gouvernement*", Meî-ti avait aussi une doctrine ferme et lucide dont beaucoup de politiques devraient s'inspirer. Dans le "*Chang-hien*" (ou Mise en honneur de la Sagesse), il nous décrit ce qu'est une sage organisation: "*Un sage mandarin se lève de bon matin et revient tard après avoir étudié toutes les causes judiciaires*".

Du point de vue économique, l'agriculture demeura son premier souci "pour nourrir le peuple." Mais il remarque non moins sagement que les "*appointements des dignitaires* (entendez: fonctionnaires) ne doivent pas être minces, ou le peuple n'aura pas confiance en leur gérance". Cette Sagesse réaliste, en même temps que généreuse, prouve la grandeur de cet esprit organisateur.

VII.

ESPRIT CLAIRVOYANT: SES LUTTES ET SON INFLUENCE

"*Une méthode de propagande*" — Pour répandre sa doctrine, Meî-ti exerça ses disciples à la "*Dialectique*". C'est là une des raisons de cette influence qu'un auteur moderne, Lin-yu-tang, dans son livre "*La Chine et les Chinois*", reconnaît à Meî-ti: "De tous les philosophes anciens de la dynastie des Chou, seuls Meî-ti et Han-fei-tze ont fait preuve d'une certaine puissance de raisonnement. Cela est vrai, même si

l'école des sophistes tomba en décadence et si certains d'entre eux prenaient intérêt à composer des énigmes ou à prouver des impossibilités telles que: "les oeufs sont couverts de cheveux; les chevaux pondent des oeufs; un chien peut être un agneau; un poulet a trois pattes; le feu n'est pas chaud; la roue ne touche jamais le sol; le son n'est pas dans la cloche, mais dans le battant . . . etc."

"*Les Trois Lois*" — Meî-ti en avait une méthode logique très claire: "Dans le raisonnement et la discussion, il faut observer *trois lois*. Quelles sont-elles? D'abord, il faut une *base*. En second lieu, il faut un *examen*. En troisième lieu, il faut une *application*. Quelle est la *base*? On la trouve dans l'étude des expériences des sages et des anciens. Comment faire un *examen*? En comparant avec les données de l'expérience actuelle. Comment réaliser l'*application*? En plaçant cela en face des lois de gouvernement pour voir si oui ou non, c'est contraire au bien commun de l'Etat ou du peuple. Voilà les trois lois de raisonnement".

"*Les expériences*" — Pour arriver à la vérité, Meî-ti veut que l'on maintienne la chaîne entre les expériences des anciens et les expériences actuelles. Le Passé, pour lui, éclaire le Présent et l'Avenir. "Supposez que votre père soit malade à plus de cent lys (un ly vaut environ 600 mètres) et que vous deviez vous y rendre en un jour avant qu'il ne meure. Si alors vous trouviez deux chars, un char solide avec des roues bien rondes et un beau cheval, et un char fragile avec des roues mal faites et un cheval épuisé, lequel choisiriez-vous? Certainement, vous choisiriez le char solide avec le bon cheval pour arriver à temps. Pourquoi? Parce que votre ancienne expérience vous apprend qu'un semblable moyen de locomotion vous amènera à destination plus rapidement que l'autre? N'est-ce pas là apprendre le futur au moyen de la connaissance passée? Pour distinguer entre le vrai et le faux, pour trouver les relations des noms et des réalités, pour connaître les points de ressemblance et de différence, pour être capable de distinguer le bien et le mal et de pressentir les situations difficiles et douteuses, il faut en raisonnant peser les effets de toutes choses; on peut alors accorder le sujet avec le prédicat, exprimer son opinion dans une proposition et donner la raison dans une prémisse."

N'est-ce pas bien pensé? Et, après cela, pourra-t-on dire que les orientaux ne raisonnent pas comme ceux de l'Occident?

“*Ses adversaires*” — Si l'influence de ce vrai penseur fut considérable, ce ne fut pas sans lutte. Malgré une forte organisation et en dépit d'une dialectique serrée, Meï-ti rencontra sur son chemin des adversaires irréductibles.

Les principaux furent les *disciples de Confucius* dont le “conformisme moyen” ne pouvait s'accommoder de cet esprit si porté à l'absolu.

Au “*jen*” (bienveillant) trop extérieur et à la piété filiale trop factice, Meï-ti oppose l'affection mutuelle et universelle, le “*gai*” qui atteignait l'intérieur des esprits et des coeurs. On comprend sa lutte à mort avec Mencius (372-289 av. J.C.) le plus fameux des disciples de Confucius. (of. Couvreur: Mongtzeu, p. 430 à 454 et p. 620)

En définitive, ce sera pourtant le conformisme confucéen qui remportera officiellement la victoire, alors que peu à peu l'école de Meï-ti s'éteindra totalement au début de la dynastie des Han (206 av. J.C.) pour réapparaître à l'époque actuelle.

“*L'égoïsme de principe*” — Son second ennemi sera l'égoïste Yang-chou si opposé à l'affection réciproque. Lietzeu rapporte que Yang-chou n'aurait pas “sacrifié un poil pour l'Empire”. Voulez-vous encore un exemple du mode d'argumentation des sophistes? A Kinkouli qui s'étonnait de voir Yangchou soutenir une pareille doctrine, Mongsongyang expliqua: “Vous n'avez peut-être pas compris la portée de sa pensée. Si on vous offrait une forte somme pour un morceau de votre peau, le donneriez-vous?” Kinkouli hésitait à répondre. Mongsongyang ajouta: “Un poil, c'est moins qu'un morceau de peau; un morceau de peau, c'est moins qu'un membre. Mais, additionnés, beaucoup de poils vaudraient un morceau de peau, beaucoup de morceau de peau vaudraient un membre. Un poil, c'est une partie du corps; donc, c'est quelque chose de précieux”. Kinkouli répliqua: “Maître, je ne suis pas assez fort en dialectique pour répondre à votre argument, mais je sens que si je leur déferais mes propositions, le grand Yü et Meï-ti approuveraient la mienne”.

Pour d'autres raisons, les *Taoïstes* combattront aussi la doctrine de Meï-ti; il suffit

de lire Lietzeu et Chouangtzeu pour remarquer cette opposition voilée parfois sous des éloges excessifs.

“*Même ses ennemis l'admirent*” — Même à ses ennemis, Meï-ti arracha des cris d'admiration. Hanfei, un officiel de la dynastie des Tsin (230 ap. J.C.) affirmera: “Le confucianisme et la doctrine de Meï-ti sont les écoles philosophiques les plus célèbres de ce pays”.

“*Austérité proverbiale*” — Il fut plus encore célèbre par son austérité que par sa doctrine. Rebuté par les rites qu'il considérait comme un formalisme tout extérieur, voyant dans les dépenses excessives occasionnées par les funérailles une cause de ruine pour le peuple, il “rejetera les complications de la dynastie des Tcheou pour suivre les pratiques politiques des Hia”.

Il s'était fait du célèbre Yü, fondateur de la dynastie des Hia un modèle pour son culte du Ciel et des Esprits, modèle pour son humanisme bienveillant, modèle aussi de sobriété.

Vaillamment, Meï-ti conformera sa vie à ces principes; à tel point que Sematsien, dans son introduction du Cheuki, pourra décrire ainsi la vie austère du réformateur: “Son habitation était de chaume; ses ustensiles, de terre; sa nourriture était fort grossière. L'été, il portait des habits pauvres; l'hiver, une simple peau de daim. A sa mort, son cercueil sera tout ordinaire”.

Dans cet âge de fer, Meï-ti apparut vraiment comme un être extraordinaire. Il avait aperçu le véritable remède à la décadence des Tcheou, à la “Guerre des Royaumes”, époque de féodalité anarchique où les disputes sanglantes se succédaient sans trêve; les “petits royaumes” se ligüèrent en vain et ne purent empêcher la prépondérance des “Quatre grands fiefs”, ceux de Ts'in, de Tcheou, de Tsin et de Ts'i.

CONCLUSION UN GRAND COEUR. . . .

“*Vertus chrétiennes des païens*” — St. Augustin sut admirer “les vertus des païens” et, avant de porter un jugement d'ensemble sur Meï-ti, il sera bon pour nous de nous remémorer la réflexion de Péguy: “Il ne suffit pas de rabaisser le temporel pour s'élever dans la catégorie de l'Éternel. Il

ne suffit pas d'abaisser l'ordre de la nature pour s'élever dans la catégorie de la grâce. Et peut-être que l'opération ne consiste point du tout en cela et est-elle infiniment autre! Cette erreur de calcul, la plus fréquente, peut-être parce qu'elle est la plus commode, et la plus grave, cette erreur de calcul initiale et même préliminaire, est le ramassement et le schème de cette erreur globale qui fait le parti dévot. Parce qu'ils n'ont pas la force (et la grâce) d'être de la nature, ils croient qu'ils sont de la grâce. Parce qu'ils n'ont pas le courage temporel, ils croient qu'ils sont entrés dans la compénétration de l'Eternel. Parce qu'ils n'ont pas le courage d'être du monde, ils croient qu'ils sont de Dieu. Parce qu'ils n'ont pas le courage d'être d'un des partis de l'homme, ils croient qu'ils sont du parti de Dieu. Parce qu'ils ne sont pas de l'homme, ils croient qu'ils aiment Dieu. Mais, *Jésus-Christ même a été de l'homme!*"

Ceci nous aidera à mieux juger ce philosophe païen, tout en laissant de côté ce que l'invective de Péguy peut avoir d'excessif. N'est-il pas merveilleux qu'il soit arrivé à cet universalisme? *"Toutes les créatures qui sont sous le Ciel sont comme une famille; les dix-milles peuples ne sont qu'un seul corps"*.

"Générosité Universelle" — Et sa générosité? Mencius avouait que Meï-ti livrerait son corps de la tête aux pieds si c'était utile au bien de l'Empire; et Chouangtzeu, tout en le considérant comme trop rigoureux, disait en l'admirant: *"Les rigueurs que Meï-ti endure, ne pourraient être supportées par l'ensemble des hommes"*. Aucun de ses adversaires ne nia jamais sa parfaite sincérité et son désintéressement personnel pour le Bien Commun.

Si Houche ne craint pas d'écrire que Meï-ti est *"peut-être le plus grand penseur que la Chine ait produit"*, nous pouvons ajouter que *sa valeur morale le rapproche de Socrate*, bien que nous ignorions complètement comment Meï-ti termina sa vie.

Selon l'expression d'un lettré Chinois, il fut *"un homme très sage au coeur dégagé comme une brise fraîche et une lueur sans nuage"*.

Aimons à admirer, même ceux qui ne sont ni de notre milieu, ni de notre race. La Bruyère, d'une façon humoristique, nous invite à comprendre ceux qui ne sont pas de notre pays: *"Si les ambassadeurs étrangers étaient des singes instruits à*

marcher sur leurs pieds de derrière et à se faire entendre par interprète, nous ne pourrions pas marquer un plus grand étonnement que celui que nous donnent la justesse de leurs réponses et le bon sens qui paraît quelquefois dans leurs discours. La prévention du pays, jointe à l'orgueil de la nation nous fait oublier que *LA RAISON EST DE TOUS LES CLIMATS ET QUE L'ON PENSE JUSTE PARTOUT OU IL Y A DES HOMMES* Tous les étrangers ne sont pas des barbares et tous nos compatriotes ne sont pas civilisés: de même toute campagne n'est pas agreste et toute ville n'est pas polie!!! C'est vrai! Et nous avions besoin de l'entendre!

Admirez donc la pensée et les actions de ce philosophe, y compris sa magnifique institution qui n'eut malheureusement que trois successeurs.

Si le chef fondateur suivait exactement ses prescriptions, ses disciples ne l'imitèrent pas et la discorde finit par détruire la chaîne, puisque les historiens attribuent l'extinction de cette dynastie à la rivalité des successeurs. Hanfeitzeu comptait, de son temps, trois sectes qui prétendaient être véritables disciples de Meï-ti!!

Mais, cet échec final, dû aussi pour une part au triomphe politique du confucianisme lié au pouvoir établi, ne doit pas atténuer notre admiration. N'avons-nous pas là un cas de ces *"âmes naturellement chrétiennes"* au dire de Tertullien et n'avons-nous pas à nous dire que nous-mêmes nous sommes peut-être, même avec la grâce du Christ, loin de réaliser un idéal si généreux?

Indications de lectures —

Ceux qui désireraient mieux connaître ce philosophe pourront lire:

1. *The Ethical and Political Works of Meï-ti*, de Yipaomei, édité à Londres;
2. *Anthologie de la Littérature chinoise*, par Sungnienhsu, édité chez Delagrave à Paris.
3. *L'Histoire de la Chine*, par René Grousset. Fayard. Paris.
4. En langue chinoise: *"Oeuvres de Meï-ti"*, par Sen-y-jang, Commercial Press. Cette édition donne intégralement les 71 sections qui, sans être toutes du pinceau de Meï-ti, reflètent l'enseignement du Maître à ses disciples.

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Chinese Mission In Mauritius

— By Rev. Paul Wu —

AN outstanding example of missionary work among overseas Chinese is to be found on the island of Mauritius. On this small island in the Indian Ocean, off the coast of Africa, there is a Chinese community of 20,146. This represents four per cent of the total population of approximately 500,000. The Catholics among this Chinese minority, today number 11,702.

The Chinese population is 80 per cent Hakka, and 20 per cent Cantonese. The occupation of the vast majority of them is, merchandising. Whether in the cities of Port-Louis, Rose Hill and Curepipe, or the small villages and hamlets, they own and operate nearly every store on the island.

FIRST CHINESE IN MAURITIUS

There is no reliable evidence as to when the first Chinese came to Mauritius. However it is known that in July 1829, 400 workers were brought from Singapore to work for an association of planters on Mauritius. In this group there were probably some Chinese, but the majority were Malayan. Most of these immigrants were assigned to various sugar plantations and became the nucleus of many small communities. Because of the difficulty of controlling these rebellious workers the government was forced to repatriate most of them, three months later. Some of them, however, remained in the Colony.

The Census taken in January, 1830, listed 69 Chinese; 43 in the district of Rivère-du Rempart, and 26 at Port-Louis. But there is no record of the Chinese for the next 30 years. The census of 1846 and 1851 contained no information concerning the racial background of the population of Mauritius.

It was not until the census of 1861 that the Chinese population of Mauritius is listed as 1,552. From this date the Chinese

population gradually increased over the years.

Census	Number of Chinese
1871	2,287
1881	3,558
1891	3,151
1901	3,515
1911	3,662
1921	6,745
1931	8,923
1944	10,882
1952	17,850
1956	20,146

THE ESTABLISHMENT OF THE CHINESE MISSION

The first Catholic missionary to work among the Chinese on Mauritius was Msgr. Scarisbrick. He arrived in the diocese of Port-Louis on May 11, 1872. In October he asked the General of the Vincentians for two priests to help him in this special apostolate.

He noted in his request: "In order that the missionaries be independent and that they be able to undertake this practical work, I have in mind to give them the small parish of St. Vincent de Paul that I just built at the portal of the City of Port-Louis. It is near a railway station so they will be able not only to go to town but also to go to the rest of the colony very easily. This first foundation, I feel confident, will be the start of others and I am sure that later I will be able to give two or three parishes on this Island to your Fathers so that they will be able to work for the Chinese."

Bishop Scarisbrick's request was granted. In January 1873 Father M. Navarre, C.M. and Father M. Mercier, C.M. arrived. Father Navarre opened a new mission in a place called Pailles where the majority of

the 2,300 Chinese inhabitants lived. In 1874 Father M. Gaillaux, C.M. and Fr. M. Glau, C.M. replaced him. Father Glau had already worked in China for ten years.

Success came quickly. At Easter 1875, 49 adults were baptized and 22 Catechumens studying the doctrine. Father Glau was called back to France in August 1875, but Father Navarre returned to take over the mission, and he was joined by Father Beckmann until 1880. All three missionaries were helped by a Mauritius nun who later became very famous, Sister Barthelemy, née Amelie Raynaud, of the Congregation of Bon Secours.

The Vincentians, who were in charge of the Chinese mission in Pailles since 1873 and in Rivière-Noire since 1874, left the diocese in 1880, having worked in Mauritius for 7 years. The Chinese mission ceased to exist officially, but one or another priest tried to continue the work with some result. Father Leopold Lescure, C.S. Sp. who was attached to St. Francis Xavier Parish of Port-Louis, devoted much time and effort to the conversion of the Chinese, for 26 years until his death in 1919. Following him there were many priests, nuns and laymen who unofficially continued this apostolate to the Chinese.

REOPENING THE MISSION

Before 1900, no documents record the number of Chinese Catholics on Mauritius. At Easter 1875 with the help of the Vincentian Fathers, as we noted before, 49 adults received Baptism out of a total Chinese population of 2,300. However, in 1901 the statistics of Baron d'Unienville list 213 Catholics for 3,515 Chinese.

Under Bishop Liston, Mauritius again opened a Chinese mission. It was begun by a priest who arrived in December 1950, Father Emile-Marie Vandewalle, S.J. Father Vandewalle had been in North China for 19 years in the diocese of Sien-chien, Hopei Province. In 1942 his superior sent him to Peking where he worked principally for the students of five Universities. He spoke the classical language, Mandarin, which was of little use in Mauritius, since the Chinese here spoke either Hakka or Cantonese.

In 1951 Mr. Philip Kwok Tsen Vi, arrived from Hong Kong. He was a young catechist requested by Father Vandewalle. Philip Kwok was from Kaying, had studied at St. Joseph middle school there, and knew the Hakka language perfectly.

From the time Father Vandewalle and his catechist arrived, the work became organized once again. Accompanied by his catechist the missionary went out and visited all the Chinese families on the Island. The number of Baptisms increased and the faithful became more fervent. Beginning in 1951 many praesidia of the Legion of Mary were founded in Port-Louis, Rose Hill and Curepipe. During the same year a committee of the Chinese mission was organized at Port-Louis to take care of the material organization of the mission.

WORK OF THE MARYKNOLL SISTERS

Seeing the need to work among the Chinese women and children, Father Vandewalle invited to Mauritius missionary Sisters who had been working in China. On November 22, 1951, four Maryknoll Sisters arrived from Hong Kong; Sisters Jane Imelda, Mary Julia, Joan Karen and Geroge Mary. Three of them spoke Hakka and one Cantonese. Thrown out of China by the Communist they welcomed the opportunity of continuing their work among the Chinese in Mauritius.

Shortly after their arrival they began visiting the families, organizing catechism classes for children in various homes and holding special instruction periods for the women. With the help of the Sisters an evening school was founded in 1953. To assist the Sisters in their work another catechist from the diocese of Kaying, Mr. Andre Lee, arrived from Hong Kong in April 1953.

EDUCATION OF CHINESE CHILDREN

One of the important reasons why the apostolate among the women and children was so necessary at this time, was the rapid development of educational facilities for the Chinese population.

In 1930 the first primary Chinese school was officially opened in Mauritius. Today

there are seven, four in the country and three in town. Two of these schools are Nationalist and one is Communist.

Before the opening of the first school the Chinese children were instructed in their own language by private tutoring or by going back to China when they were able to finish their Primary education in Mauritius. After 1936, when the Japanese war started, it became impossible for the Chinese to return to their homeland, so a secondary school, or middle school, was necessary for the Chinese and it was built at Port-Louis.

There are two Chinese middle schools, in Mauritius today: One is pro-Nationalist, and the other is pro-Communist. Both are well attended because interest in the study of Chinese which had been dying out in recent years suddenly increased when the Communists took over the mainland. The following figures will give the present status of Chinese education in Mauritius.

Chinese children, divided according to their religious affiliation, presently attending Chinese Schools in Mauritius:

	Catholic	Anglicans	Ad-ventists	Boud-dhistes	Total
Primary Schools	100	21	—	164	285
Secondary Schools	35	5	—	50	90
	135	26		241	375

Chinese children attending other schools:

	Catholic	Anglicans	Ad-ventists	Boud-dhistes	Total
Primary Schools	1,145	22	1	393	1,561
Secondary Schools	413	18	2	265	698
	1,558	40	3	658	2,259

The success of Father Vandewalle's work was most remarkable. After his arrival he contacted all the Chinese families visiting them in their homes, going to their shops, arranging doctrine classes and even starting a small apostolate of the Press. The following statistics of the parishes of Port-Louis show the amount of work done by Father Vandewalle with the help of the

Maryknoll Sisters and the catechists Philip Kwok and Andre Lee.

	Cathedral	Imm. Concept.	St. Francis X.	St. Croix	Total
1950	186	31	22	7	246
1951	300	38	31	9	378
1952	314	24	36	4	378
1953	306	40	41	18	405
1954	249	85	47	5	386
1955	210	86	40	7	343
1956	294	50	55	17	416
Total	1,859	354	272	67	2,552

THE ARRIVAL OF THE CHINESE PRIESTS

In January 1956 Father Vandewalle was transferred to Madagascar. The Mission was now administered by Chinese priests, the first of whom arrived in Mauritius in 1954. In that year Father Chang and Father Paul Wu came from the diocese of Wuchang in the Province of Hupeh, to work among the Chinese in Mauritius.

They had both studied in the regional seminary of Hankow in 1949 but left the city before the Communists arrived, and went with 70 seminarians to Macao, where they were ordained in August, 1954.

A third Chinese priest Father Paul Yueh arrived April 13, 1955. He also came from Wuchang and had studied in the seminary of Hankow. He studied theology at Propaganda University in Rome, and was ordained in October 1950. Since he was unable to return to China he worked in the diocese of Concordia, Venice, Italy for five years. A fourth Chinese priest, Father Paul Chen arrived from Rome in January 1957.

The Chinese of Mauritius are proud to have priests of their own race caring for their spiritual needs. With the wonderful foundation established by the missionary priests, Sisters, and Catechists on which to expand, the Church among the Chinese on Mauritius is growing rapidly, Churches and schools are being built, and Catholic social activities are being organized.

The ultimate success of the work depends entirely upon the blessing of Almighty God, and we move forward, confident in the inspiration and protection of Our Lord and His Blessed Mother.



ASIA IN OILS

This unique Picture Story is the work of Fr. Romanus Zeller, a German Dominican. Ordained in 1937, Fr. Zeller has been Procurator for the Dominican Missions in Fukien, and in Hong Kong. In addition to his duties as Procurator, Fr. Zeller has traveled through most of Southeast Asia taking motion pictures of mission work to be used in Germany.

It is from these travels, that the present Picture Story evolved, for Fr. Zeller is also a gifted painter and has done a series of oil paintings depicting life and peoples of Asia. Although he considers himself an amateur, Fr. Zeller's paintings have been sold to people all over the world, thus providing financial support for the Dominican mission work in Pintung, Taiwan.



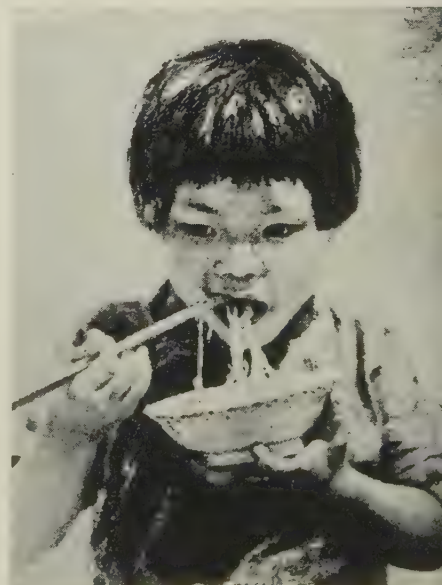
This Balinese Dancer garbed in the heavily ornamented national dress of Bali, dances barefooted.



These sampan dwellers are burning Toledo worms out of the hulls of their boats in Castle Peak, Hong Kong.



Au-Yung Wing is reading a comic book at the local newstand.



A little girl eats her bowl of noodles in Kowloon.



This modern young lady is a refugee from Northern China.

Ah Mei is practising some intricate Chinese characters with her writing brush — called a "hair pencil."





This old woman wears the typical Hakka hat with a hanging cloth curtain to shield her from the sun.



Once a farmer on the China mainland, this old man is now a beggar in the New Territories.



A Hakka woman ploughs her small farm in the New Territories with the domesticated small ox from Shantung Province.



*Peel Street in Hong Kong looking towards the harbor and the
"Nine Dragons" Mountains on the Kowloon side.*



This Japanese dancer, gesturing with her fan, is performing a geisha dance.

This young Catholic woman in Sibu, Borneo, displays her broad-brimmed hat and national costume.



Small boys in Bali lead a carefree life, with never a thought of school.



This young lady wears the attractive turban and multi-colored robe of Borneo.





*This Taiwanese girl carries
her little brother in a typical
harness on her back.*



*A hat and scarf to protect her
from the sun, are necessary
items of clothing for a Tai-
wanese farm girl.*

Communist Policy

Mao's Speech, "A Weapon of Class Struggle"

EVEN the published version of Mao's (now famous) speech in which he outlined the ground rules for the rectification campaign (which has "additions" shortening its presentation from four hours to two and a half), reveals much of the real significance of the present rectification campaign. The speech and the mass of published "criticism" must, in fact, be read together. The National People's Congress, inaugurated by Chou En-lai in a rather defensive speech about the regime's "achievements," produced a great deal more relevant material.

The core of Mao's speech is the list of "Six Criteria" which decisively exclude all freedom of speech in the normal sense. He makes it clear that he is merely concerned with the "*flourishing of the arts and the progress of sciences*," that is, with squeezing the best "Socialist culture" out of the intellectuals. Their work is impeded if "administrative measures are used to impose one particular style of art or school of thought and to ban another," as in Russia. As for democracy, he says, it "*sometimes seems to be an end but is in fact only a means*. Marxism teaches us that democracy is part of the superstructure and belongs to the category of politics. That is to say, in the last analysis, *it serves the economic base. The same is true of freedom. Both... are relative...*" The *People's Daily* of June 4 linked the two current campaigns on the ground that waste and underproduction, which the "output and thrift" campaign seeks to remedy, are partly caused by the

inexperience of the Party leadership and its tendency to be "divorced from reality." The *Cheng Feng* campaign is to correct this. It was too early then to blame the "negative side" or "passivity" of the bourgeois managers and technicians as well, but that is no doubt coming now. After a year of costly mistakes in industrial construction and the worst famine since the "Liberation," it is more than ever imperative to "mobilise all available forces" to work harder and produce more.

The Population Problem—and the Wrong Answer

Mao says:

"In drawing up plans, handling affairs or thinking over problems, we must proceed from the fact that China has a population of 600 million people. This must never be forgotten."

Chou En-lai elaborates:

"If everyone's purchasing power increases by one yuan a year, that means . . . the State must provide an additional 600 million yuans' worth of consumer goods. If people spend this money on food, that means supplying an additional 6,000 million catties of grain. . . ."

This is the problem which the Party now faces with little more than its long experience of conspiracy and revolution and the dubious "advanced experience" of Soviet economic planning to guide it. The constructive knowledge is in the hands of the "patriotic" (i.e., untrustworthy but

useful) former capitalists, intellectuals, technicians, rich peasants, students of bourgeois origin, and other members of the "masses." Now, Hungary has shown that if bureaucracy is allowed to develop in the lower levels of the Party, it alienates these groups and creates a danger that they may seek the leadership of mass discontent, thus jeopardizing the whole Party's position. China's own experience has shown that Soviet "planning" does not suit the need; apart from its obsession with "production" figures and neglect of distribution and consumption, even the types of factory are wrong for China. So the only answer, it seemed, was to rely more on Chinese experts and build an industry suited to the country. But first they and the workers had to be vaccinated against any outbreak of the Hungarian disease, so that they could be trusted to check the dangerous bureaucracy of junior cadres by criticism and by limited strikes and disturbances. To do this, the *workers* must be aroused to react with "revolutionary vigilance" against the "poisonous" views of the *bourgeoisie*, members of whom must be "unmasked" as scheming to bring back the bad old days of capitalism, corruption and the unequal treaties. Under threat of the "people's" wrath, the intellectuals and managers must be purged of their "negative aspects" and made to "serve the people." This many of them certainly wish to do; but the Party's arbitrary interference in economic and technical affairs on unrealistic grounds of dogma has largely prevented them. Naturally the Chinese Communist Party can make no attempt to cure the real evil — the single-Party system and the "planned" economy it serves.

In June, 1955, Mao's prescription doubled the dose of "Socialist transformation" of the economy, and although it clearly caused much of the present trouble, he still relies on this panacea to increase the production of food and arms and thus promote stability at home and revolution abroad. To carry it through, a permanent but flexible repression was required: having successfully eliminated the old counter-revolutionaries,

he planned to immunize the regime against new ones by inaugurating the policy for winning over intellectuals.

Both Mao and Chou emphasize the correctness of their massacres of counter-revolutionaries. In Hungary, Mao says, their "rioting" did damage to the economy "which will take a long time to repair."

Warning to Russia?

On the other hand, in seeking to give some sort of "ideological cover" to the palliative manoeuvres with which he hopes to keep China safe for dictatorship, Mao may well have drafted his revised text with an eye to the rest of the Communist bloc.

He seemed to be warning Stalin's heirs, to introduce some flexibility and freedom into Soviet Europe so as to "serve the economic base." But at the same time, with implied criticism of Khrushchev's switchback policy over Stalinism and its results, he specifies "this freedom is freedom with leadership and this democracy is democracy under centralized guidance, not anarchy." His aim is not a humanized but a rationized tyranny, freed from the delusions of the "personality cult."

Brainwashing for All

Mao states the obvious fact (known to Mencius, but not to Stalin) that:

"Any attempt to deal with ideological matters or questions involving right and wrong by administrative orders or coercive measures will not only be ineffective but harmful."

He concludes that while the people want their Government to issue obligatory orders, they also need "persuasion" and "education" through the process "unity-criticism-unity" in which "*the essential thing is to start with a desire for unity.*"

Quoting from his earlier works, Mao asks: "Why then do some people now feel this is a new issue?" The unity-criticism-unity method has long been used for

eliminating opposition inside the Party, and is already being used in relations with (i.e., in "remoulding") the "Democratic parties and industrial and commercial circles." "Now our task is to continue to extend and make still better use of this method throughout the ranks of the people. . ."

Since the *managers* in joint State-private factories are still exploiters, they must "keep on studying and remoulding themselves"; "China needs as many *intellectuals* as she can get to carry through the colossal task of Socialist construction," but since "unhealthy tendencies have appeared," "both *students* and intellectuals should study hard." "Not to have a correct political view is like having no soul." In other words, "all the 600 million of our people" are supposed to replace their souls by a set of ever-changing politically "correct" parrot-answers in the jargon of the *People's Daily*.

How this "correct view" was to be imposed, the *Cheng Feng* meetings now demonstrate. It is vital to understand what they really mean.

As stated above, those undergoing remoulding are accused of denying "facts" about past crimes. But the issue is not one of fact at all, but an "ideological mat-

ter" of subjective feelings tagged with the standard labels of Marxist jargon, which are imputed to the person being "remoulded" by reinterpretation of his past acts and statements, step by step, in the light of the Marxist-Leninist ideology. The aim of this psycho-analytical process, known as *Chi-fa* (seduction of thought) is to elicit such statements as "I now realize that when I did so and so I was acting under the political direction of the bourgeoisie, was motivated by hatred of the Party, harbored reactionary thoughts" and so forth. The effect of this method, which has long been in use in Chinese prisons, cadre schools, etc., is often to produce a sort of nervous breakdown or mental crisis, after which the victim renounces his former life and even becomes a fanatical servant of the Party. (Some, however, go mad.) This devilry is, unfortunately, what Mao and Chou refer to when they speak of "education" and "remoulding" for their opponents. Its results have already been seen in the confession of Chang Po-chun to "serious political sin" ("I am an ambitious man among bourgeoisie Right-wingers. . . I have denied the revolutionary strength of the Soviet Union and the merits of Stalin. . ." (*People's Daily*, July 4) and the attempted suicide of Professor Ku Chih-chung while being questioned by his former colleagues of the Chiu San Society.

The Rightists Who Were Leftists

During the past two months, Peking has conducted a purge of a distinguished group of political and intellectual leaders, who, under the Nationalist regime stood to the extreme left and prepared the way for the coming of the Communists by organized sabotage and by denigration of the Kuomintang. Today they are 'rightist'; 'rightists' who were once 'leftists'.

Miscalculated

On June 6, two days before the free speech period came to an end and the accusation of 'rightists' began, a group of these former 'leftists' held in Peking a

private meeting at which Chang Po-chun the Minister for Communications is alleged to have said: "During this *Cheng Feng* reform people outside the Communist Party were asked to express their opinions. Master Mao must have calculated the effects of this. The Democratic Parties (the small political parties) however miscalculated badly. They did not reckon with the fact that the Communist Party had committed so many errors" (that the cumulative effect of the charge made against the Communists was certain to be all-destroying). "The situation that has now arisen is something that escaped all our calculations. One

might say" — he quotes a standard Communist phrase — *"the target has been over-fulfilled. Today we are awkwardly placed: we cannot take any step, whether forwards or backwards"*.

In May and at the beginning of June the atmosphere, especially in the universities, was so tense that leaders of the small political parties may have expected that the Communist Party would be forced to yield to the popular pressure and abate its monopoly of power. The small party leaders may have hoped that their groups would at last become something more than mere tools carrying out the Communist Party program and that the Communist Party would allow free expression of divergent opinions. Expectations were running high; the situation was tense. On June 5 Chang Po-chun discussed the situation in Peking with three professors. They agreed that things were so serious that student demonstrations in the streets might occur at any moment, *"something like the Hungarian incident might develop."*

This was a miscalculation. The Communist Party, backed by the army and the

police, was not so weak as they imagined. Before the situation had gotten completely out of hand, the Party put an abrupt stop to the free discussion (which had been designed as an exposure of carelessness of Party officials but had turned into a surging onslaught on the Party itself) and threw all its strength into the new purge known as the Purge of the Rightists. It was no accident that the Fourth Session of the People's Congress had been postponed from June 3 to June 20 — time was needed for the preparation of speeches appropriate to the suddenly-arisen situation. When the Congress did meet, its main business was the condemnation of the 'rightists', as was made clear in speech after speech.

The hunt for those who had criticized the Communist Party has not yet come to an end; in the smaller provincial towns it is only beginning. In Peking and Shanghai where the search is being most vigorously urged, the members of the Chang-Lo clique, including the two Ministers Chang Po-chun and Lo Lung-chi, are the chief quarry.

China News Analysis

Power Struggle In Peking

Details of the clash inside the Chinese Communist Politburo remain shrouded in secrecy. This may be taken to indicate that the struggle has not yet been concluded, or that the victors have not yet had time to prepare their official version of what has happened.

It may be recalled that no inkling of the crucial conflict in the Kremlin between Khrushchev and his adversaries was gained by the outside world at the time of the actual struggle in the second half of June. It was not until a week or so after Malenkov, Kaganovich and Molotov had been decisively defeated that their downfall was officially disclosed, and that various inspired versions of what had taken place in the Kremlin were "leaked" in one way or another to the non-Communist press.

It is likely that a similar course will be adopted in Peking, and that, until the struggle is decided one way or another, the veil of secrecy that surrounds the whole affair will be maintained.

Through this obscuring veil, however, a few more details of the Politburo clash are gradually being discerned.

It now appears that not only is Mao Tse-tung's liberalization policy under attack, but that the threat to Mao's personal position and power is much more serious than previously believed.

Some reports even suggest that — for the time being at least — he is no longer in active control of the Communist Party.

This would strike sharply at the widely-held view that Mao enjoys an unchallenged

position in Red China similar to that held by Stalin in Russia during his lifetime, and that it is only after Mao's death that a fresh power struggle will erupt in Peking.

Leaders of the challenge to Mao are Liu Shao-chi and Peng Chen.

Liu has long been regarded as the No. 2 in the Chinese Communist leadership, and the most likely person to succeed Mao when the latter dies. Premier Chou En-lai has been generally viewed as Liu's principal rival, and it has been predicted that an open clash between the two would occur once Mao's restraining influence vanished.

Mao's determination to implement his "hundred flowers" policy, however, has apparently led Liu to make a bid for control of the Party even before Mao's death.

It is also possible — though there is no evidence on this point — that Liu may have become convinced that Mao was beginning to favor Chou as his successor, and that it was therefore necessary to act before it was too late.

The first indication of a top-level clash in Peking over Mao's liberalization policy came in January of this year when the *Jen Min Jih Pao* published a letter from three relatively senior members of the political department of the army criticizing the policy.

It was evident that they were not voicing their individual views, but serving as the mouthpiece of some top-level faction in the Party.

The challenge, however, was not taken up until April 10, when the same paper published an editorial rebuking these officers and defending the policy as "not a matter of expediency" but as a "long-term policy essential to the development of culture and science."

Evidence that the clash was between Mao and Liu was later provided by a published report which said that, at an "anti-rightist" meeting called by the Academy of Sciences in July, Chang Wei, one of the vice-

presidents of Tsinghua University, accused Chien Wei-chang, another vice-president, of having said that "the blooming and contention is unsatisfactory because the line of Liu Shao-chi and Peng Chen is against this policy."

The emergence of Peng Chen, Mayor of Peking, as Liu's chief henchman in the campaign against Mao is highly noteworthy.

Though a high-ranking Communist official, Peng has not hitherto been rated among the topmost few of the Peking hierarchy. If Liu wins control of the Party, however, it is obvious that Peng will receive rapid advancement as a result of his role in the present struggle.

Peng, who comes from Shansi peasant stock, has been closely associated with Liu for a long time. A leading Communist organizer among students and workers in Shansi, Peng shifted his scene of activities in the 1920s to North China, and it was during this period that he began to work together with Liu Shao-chi, who was one of the top figures in the labor field.

It is Peng who has made the most significant public statement on the position of the anti-rightist group against Mao's policies.

In a speech in Peking on Aug. 4, Peng flatly declared that the struggle against the "rightists" was "a major question of right and wrong and good and evil. It is a question of which wins, socialism or capitalism."

This statement, if it genuinely represents the viewpoint of the Liu-Peng faction, offers an explanation for their drastic decision to turn against Mao.

If they believed that the pursuit of Mao's policies would bring about the collapse of Communist rule in China, the needs of self-preservation obviously left them with no alternative but to rise up against Mao and either force him to renounce his policy or else wrest control of the Party from him.

Hong Kong Standard

NOTES AND INFORMATION

Decree of The Sacred Congregation of Propaganda Fide

THE Sacred Congregation of Propaganda Fide grants special faculties to all and only those priests who remaining in peace and communion with the Holy See, live in the Dioceses of Shanghai, Soochow, and the Archdiocese of Nanking in China.

Since the legitimate Ordinaries in the above-mentioned dioceses are no longer present, either impeded or absent, and can in no way be approached, and because those who actually take their place did not obtain this office according to the rules of the sacred Canons nor according to special instructions issued to this end, or because they allowed themselves to be illegitimately assigned;

This Sacred Congregation

wishing to provide for the welfare of the souls and the administration of the above-mentioned Churches, grants the following faculties, for the duration of these circumstances, to all priests of both clergy of the dioceses of Shanghai and Soochow and of the archdiocese of Nanking, on condition that these priests have kept and will keep peace and communion with the Holy See:

1. — All the above-mentioned priests who have obtained from the legitimate Ordinary the faculty of hearing confessions,

and are not impeded by any censure, may, in the entire territory of their own diocese and in the other dioceses mentioned above, exercise the office of pastor if the welfare of souls so demands, and if it be not certain that in the territory where they exercise their ministry, another priest has been appointed as legitimate pastor.

2. — These same priests may validly perform marriages, on condition that it is certain that the parties involved are free, and that there be no impediment for which the Church does not usually give a dispensation.

3. — They can moreover grant the marriage dispensations mentioned in Canon Law, Can. 1043, 1044, 1045, in urgent cases and also when there is no danger of death, and although the impediment has been detected before all has been made ready for marriage.

4. — They are bound to inscribe accurately all Baptisms conferred, marriages performed and dispensations granted in the proper books.

Given at Rome, from the offices of the Sacred Congregation of Propaganda Fide, the first day of the month of March, the year of Our Lord 1957.

sign. P. Card. Fumasoni Biondi Prefect

Sacred Music in The Missions

The following is a translation from the French of the letter addressed to the International Congress of Sacred Music held in Paris July 1 to 8 by His Eminence Celso Cardinal Costantini, Chancellor of the Holy Roman Church and member of the Sacred Congregation of Rites. In his letter, the Cardinal urged the adoption of indigenous musical traditions for liturgical usage in mission countries.

It is true that by setting aside art of foreign origin and supporting a revival of the local spirit, missionary art is striking out in new directions. The problem of a native Christian art is closely connected to that of native liturgical music.

Since our Holy Father Pius XII defined art as "the noble handmaid of the liturgy" (Mediator Dei), we might call music its older sister.

In fact, if art lends itself to liturgy as an outer garment, then music and song are its breath and voice.

The omnia omnibus (all things to all men) of St. Paul (I Cor. IX, 22) has an extraordinary echo in the words of the Holy Father, who already in his first encyclical, *Summi Pontificatus* of October 29, 1939, tells us that respect for the spirit of native inhabitants is the polar star by which missionaries on their apostolic journey forward must fix their course.

In his speech to the representatives of the Pontifical Societies for the Propagation of the Faith, His Holiness said on June 28, 1944: "The missionary is the apostle of Jesus Christ. It is not his mission to transplant a markedly European civilization to mission lands which can sometimes boast of a more ancient culture, but rather to make them ready and capable of welcoming and assimilating those Christian ways of life and those customs which are naturally in harmony with all healthy civilizations and to confer upon them the full capacity and strength to assure and guarantee human dignity and happiness.

"The Catholic natives must become truly members of God's family and citizens of His kingdom without ever ceasing to be at the same time citizens of their native countries."

It is from this that the great principle comes which holds that just as we seek to Christianize the art of native peoples, so we must also study their music and incor-

porate their melodies into liturgical music.

This does not seem to be a difficult problem, especially if one realizes that several peoples of mission countries have modes and melodies that are very similar to Gregorian chant.

For example, it is known that the Chinese language is made up entirely of monosyllables which change in meaning according to the tone in which they are pronounced.

The Abbe Robert Wedraogho, priest of the Archdiocese of Ouagadougou and former student at the Pontifical College of St. Peter in Rome, has recently composed a Mass entitled the Mass of the Savannas which was inspired by local melodies. This Mass has been recorded in Paris on a long-playing disc.

When I was in China as Apostolic Delegate, I begged a missionary to compose a Mass using Chinese melodies. This Mass was remarkably successful.

From time to time, it is a pleasure for me to recall the chanting of litanies in Peking. This chanting was based on Gregorian with local turns of melody of great interest and moving beauty.

After the general council of China, a group of Christians read in public the prayer of consecration of China to the Blessed Virgin. The prayer became of low-pitched rhythmic chant, but it was very melodious.

In his *Notes on Chinese Civilization*, Number 6, 1957, Homer H. Dubs writes: "By music the ancient Chinese understood more than the meaning we give to the word. What they called music came closer to the ancient Greek conception of the art than to our modern notion. It was an instrumental and vocal blend of music and rhythm with verses and dances of such a type that the meaning of the music was expressed not only in melody and rhythm, but also in verse and pantomime."

From the dawn of the history of China, 2,000 years before Christ, we find music associated with the liturgy of sacrifice.

"Such is, in fact, the purpose of music — a sacred art, not a secular one — among the ancients. The sounds of instruments and the voices of singers warned and attracted the genii and the spirits of the dead. Their effect went even further. Intimately linked with number, which is the mother of the scale, musical chords were supposed to have, like certain numerals, a cosmic repercussion, making the ether of the universe vibrate harmoniously when they are consonant and not dissonant. In that way peace and prosperity were supposed to be attracted.

"K'oei himself boasted in 2002 B.C. that his music produced this effect: when the clinkstones resound and the strings vibrate, when the chants ring out, the ancestors have been visiting."

The same may be said, *mutatis mutandis*, of the eminent place reserved for music in the sacred liturgy of Japan, India, etc.

It therefore seems evident to me that when bringing Christ to these distant peoples it is not necessary, in fact it is illogical or even dangerous, to bring occidental music into the liturgy.

The tradition of sacred music in the Orient is older than occidental music and

is of a different character. It is agreed that their austere tradition should not be denationalized, but accepted and Christianized.

In order to preach the Incarnate Word, St. John thought it convenient to employ the term Logos, a word which was spread by means of the Greek philosophy of his time, and in that way to purify its meaning and give it precision.

In his encyclical *Evangelii Praecones* (calling for greater missionary effort), His Holiness Pope Pius XII said: "One should not proceed by deforestation, but by grafting."

I therefore applaud with all my heart the program of this congress. It has made an "extensive investigation in order to gather from the different countries of the globe within the jurisdiction of the Sacred Congregation for the Propagation of the Faith the most interesting documents and evidence of a production which has for some years been soaring higher and in which priests of the local clergy play a role of foremost importance."

The Redeemer was born in poverty, but art was not lacking in the stable of Bethlehem. I refer to the gifts of the Magi and the singing of the angels.

For 2,000 years this song has sounded across the whole world expressed in the languages and rhythms of different peoples.

Papal Pronouncements on "Overpopulation" Problem Subject of Dissertation

Japan's overpopulation problem would be doubly relieved if some millions could emigrate, and if the emigrants would establish bases for future trade.

This is a conclusion of a Divine Word Father's study of papal teachings on the overpopulation problem. "The practical program of the Pope calls for an increased circulation of peoples, goods, and capital over the face of the earth," he states.

Author of the dissertation, Father Anthony F. Zimmerman, S.V.D., of Westphalia, Iowa, served on the staff of the Catholic University of Nagoya, Japan, from 1948 to 1952. His book, "Overpopulation — A Study of Papal Teachings on the Problem, with Special Reference to Japan," has just been published by the Catholic University of America Press here.

Press Review

Hong Kong Sunday Examiner

Is the Church in China on the way to Schism?

THE Church has seen turbulent years of late in China: 216 hospitals, 781 dispensaries, 5 leprosaria, 254 orphanages, 29 presses, 56 reviews, 1 observatory, 2 museums lost; over 2,000 foreign priests expelled; hundreds of Chinese priests imprisoned and hundreds more living under continual threat. This year the Communist Party leaders thought that the time had come to organize in the Catholic Church, as there had already been organized in all other religious bodies, a national association which would take orders from the Government and the Communist Party. (All religions come under the Cabinet's Administration for Religious Affairs, headed by Ho Cheng-hsiang; the Cabinet itself takes orders from the Communist Party Central Committee, in which religious affairs belong to the United Front Department of the Central Committee.)

The Martyred Church

The Communist policy towards the Church, as towards all other non-Communist organizations, is to engineer a split within the Church, and rule the Church through a group won over to the cause of the Party. Thus seven years ago, in 1950, the Three Independence movement was launched, simultaneously with similar movements in the Protestant Churches. At that time already this movement was called a "patriotic" movement, but Archbishop Anthony Riberi, the Papal Internuncio, then still in Nanking, stood out firmly against the intervention of the Communists in the internal affairs of the Church.

Today the term "Three Independence movement" is not being used, but only the term "Patriotic Catholics". It should be noted that the word "patriotic" in Communist usage is a technical term, which has nothing to do with the usual meaning of the word. Last May, Teng Hsiao-ping, member of the Politbureau's highest committee, the PB Standing Committee, gave a sort of a definition of the term when, speaking at the Congress of the Communist Youth Corps, he distinguished between reliable "progressive" youth, and "patriotic youth", which, as he said "includes such patriotic youth as do not approve of the Communist world conception". (People's Daily May 16) The term "patriotic", therefore, means those who are not of the Party, who cannot be fully trusted, but who can be used. Thus one more noble word is debased to Communist currency.

Preliminaries

The opening of the National Conference of Patriotic Catholics had been announced for June 17 this year in Peking. In fact, on that day only preparatory meetings were held, and the Conference proper opened a month later on July 15. Remote preparation for the conference had been made by Chou En-lai himself as long ago as January 17, 1951, when he invited Church representatives of North China to tea. On July 26, 1956 it was again Chou who invited 38 persons to form the committee which was called the Preparatory Committee of the Catholics' Patriotic Association. Four of the twenty-five Bishops residing on the mainland took part in this meeting.

Last February 12-16 another meeting was held in Peking, this time under the guidance of Ho Cheng-hsiang, the head of Administration for Religious Affairs. Archbishop Pi, of Mukden (Shenyang) weakened by long suffering in a Communist prison, then joined the four Bishops who had taken part in the previous meeting. It was decided that in the near future the Patriotic Association of Chinese Catholics should be established. A meeting was to be held at the end of March. It was reported in one of the periodicals published by local patriotic groups (faithful Catholics could not of course publish a paper) that Tung Wen-lung, the self-made Vicar-General of Tsinan (the genuine one is in gaol) had rushed to Peking on March 20 to find that the national conference had been postponed: the resistance of Bishops and priests had not yet been overcome. As the Tientsin pro-Communist periodical put it "We must admit the fact that the imperialistic outlook has persisted among us."

Use of the Conference

Finally at the beginning of June the opening of the national conference was set for June 17. We have not yet received impartial full reports on the conference, and our present information comes from Communist sources, and from fragmentary news leaking out from China. The most momentous of these reports is the July 31 front-page article of the People's Daily, Peking, which was entitled PATRIOTIC CATHOLICS HIT THE RIGHTISTS AMONG THEIR RANKS, AND DO NOT PERMIT THE VATICAN TO INTERFERE WITH THE INTERNAL POLITICS OF OUR COUNTRY. This article is a document of capital importance. Its concluding sentence is: "During the discussion many Bishops, Vicars-General, priests, and faithful, proposed: 'All Encyclicals, Decrees etc. coming from the Vatican must be analysed and must not be accepted blindly. Chinese Catholics must establish their own Church'."

The vague assertion that this is the opinion of unnamed Bishops and priests makes it clear that what it really expresses is rather the will of the government to cut

off the "Patriotic Church" from the Holy See. It could also be said that this is only the formulation of an already existing fact, for since the time of the expulsion of the Papal Internuncio from the mainland, free communication with the Holy See, or even with priests outside Communist China, has hardly been possible. The statement quoted above from the People's Daily, the official organ of the Communist Party Central Committee does, however, put the nature of the patriotic church in clear-cut terms.

In the resolution formulated at the August 2 concluding session of the National Conference of Catholics, a decision was taken which expressed a similar position in what at first sight seem more moderate terms. As the Communist Chinese News Service, Peking, said, "In the resolution it is emphasized that the Chinese Catholic Church must be independent and must be master of its own affairs; it must be a Church run by Chinese ecclesiastical authorities and by the faithful; which cuts all political and economic ties with the Vatican, and which will definitely be opposed to the Vatican's interference, in the name of religion, in the internal politics of our country".

What the political and economic ties are, is not specified. A foreign correspondent in Hong Kong reading the despatch, said that he could not figure out just what kind of foreign trade relations might exist between the tiny Vatican City with its 940 inhabitants and the 600 million population of China. Clearly the resolution of the conference does not refer to the Vatican City as an independent State, but to the Holy Father as the spiritual head of Catholics all over the world.

Submit or Starve

In fact, the meaning of the reference to economic ties is that the Peking government will not allow financial support from Catholics abroad. This is a very serious matter. Last month, at the session of the National People's Congress (equivalent to the Supreme Soviet in the USSR) John-Baptist Li Wei-kuang, the only priest in China formally excommunicated by name, former Vicar-General of Nanking, spoke in

the name of the Catholic Church. Apparently he is still the only person who can be fully trusted by the Communist Party. Speaking of the financial situation of priests, Li said: "Since 1951 financial relations of Catholics with foreign countries have been cut. At present the Church is supported by house rents (administered now by the patriotic committees), and by the offerings of the faithful. These are far from sufficient for the present needs of the Church. We hope that the government administration for religious affairs will consider this question, and will give us substantial support and aid."

In fact the government is already supporting priests who are ready to join the government-organized patriotic local associations. We hear from reliable sources, that such priests, in Harbin for example, are paid 300 yuan per month, a fabulous sum since 100 yuan is considered today a high salary. Also, delegates who were ready to go to the Peking conference, were offered financial aid and every material comfort. The meaning therefore of the severing of economic ties with the Vatican is only too clear; it is an attempt to drive priests who are unwilling to become servile tools of the Communist Party to penury and starvation, so as to get them to change their minds. The faithful are not unaware of the fact that the "progressive" priests have been bought by the government. This does not make them more popular with good Catholics.

What Peking Wants

When Peking speaks of severing political ties with the Vatican, it should be remembered that it was Peking which expelled Archbishop Riberi the representative of the Holy See in China, — just as the Nuncios had been expelled from the Communist countries in Europe. Conflict between the Church and the Communist Party is inevitable. It is the result of the intrusion of the Communist regime into the domain of conscience. The subjugation of conscience by a political power is not new. It has a history which reaches back to the divine worship of the Emperors in the Roman Empire, which reckoned among its count-

less victims the first Pope, the Apostle Peter himself.

A distinction between politico-economic relations and religious relations with the Holy See is futile. Its meaning, as the above-quoted statement of the People's Daily article makes clear, is the separation of the Church in China from the head of the Church, the representative of Christ on earth.

Peking has made it no less clear that the patriotic church must become a schismatic church. This is a sad development. On the other hand it has the advantage of making quite definite the position of the government-sponsored patriotic association.

The Silent Church

Yet the actual standing of many individual participants in the conference in Peking remains obscure. The fact is that only a handful of priests are wholeheartedly supporting the government policy. This may be seen by reading the periodicals published by local patriotic associations. These papers eagerly praise the priests who join the patriotic movement. The number of such priests is startlingly small. One of them is Bishop Wang Wen-cheng, Bishop of Nanchung in Szechuan province, who took an active part in the preparatory meetings of July 1956 and February 1957. Yet the same Bishop Wang spoke up at the national conference in defence of the Holy See.

In this national conference, according to Communist sources, one Archbishop, Archbishop Pi of Mukden (Shenyang), and ten Bishops took part. This means that the majority of Chinese Bishops refused to go to Peking to take part in a conference of such a doubtful nature. Some of these are in prison; the others had to make heroic resistance to pressure. One could say that if at the Peking conference the voices of eleven Bishops were heard, there stood over against them the firm figures of fourteen Chinese Bishops, the silent heroes of the Silent Church.

But even among the eleven Bishops who took part at the Peking conference, there

were two, the above-mentioned Bishop Wang, and Bishop Francis-Xavier Chao Cheng-sheng, Bishop of Hsienshien, Hopei province, who spoke up firmly in the defence of the Church. Strangely both of them were among the four Bishops who took part in previous discussions with the Government.

Their words, pronounced at the conference, were published in the July 31 article of the People's Daily as the representative views of the "rightists". Now it is well known that in China today a fierce purge is being waged against those who are called "rightists", people who have manifested views divergent from those of the Communist Party; the use, therefore, of this term is ominous. This violent purge is bound to hit the Church too in a new wave of persecution and we may see its beginning in this report of "rightist" speeches at the Peking Conference.

According to the People's Daily report, Bishop Wang declared that to brand the Vatican as reactionary means "cutting off the root of Catholic life". He also demanded the unconditional acceptance of the verdict of the Holy See.

Catholic Voices

Bishop Chao declared: "The establishment of the patriotic association requires the approval of the Vatican." He also said that the Holy See "loves China and is working for world peace."

Further the words of two priests and one layman are quoted. Father Wang Koshien of Hangchow, according to the People's Daily, spoke against the expropriation of all private ownership. Father Yu Pao-shan of Peking declared that the denunciation of fellow-men (widely practised under Communist regimes) is sinful. The old Shanghai layman, Chu Kung-chia, spoke in favor of Bishop Kung, the Bishop of Shanghai who was arrested on September 8, 1955: "The Bishop was right," he said, "in not allowing Catholics to be infected with atheism," and he added, "If the Government does not release him, how can there be any talk of peace among

Catholics?"

These words were pronounced at the center of the Communist empire, in the presence of the highest Communist authorities, under whose hands many priests and faithful have suffered death, exile, and imprisonment: they are words worthy to be quoted in the Acts of Martyrs. The Communist press which reported them and which called them "rightist" alleged in vague terms that at the end of the conference all five accepted the opinion of the majority — a statement hardly believable.

In this report of the People's Daily, it is further noticeable that in defence of the patriotic Catholics' Association, there are quoted only the speeches of two priests and of two laymen. Nothing is said of the views of Archbishop Pi and of the other eight Bishops!

At the end of the Conference, Peking Radio published the names of the Chairman and Vice-Chairman of the Patriotic Association of Chinese Catholics. The Chairman is Archbishop Pi, a man weakened by years in prison; among the eight Vice-Chairmen there are two laymen, the excommunicated Vicar-General Li of Nanking, the self-named Vicar-General Tung of Tsinan, one priest of Tientsin, and three Bishops — Bishop Louis Li Pai Yu from an obscure corner of Sheni, and the two Bishops, Wang and Chao, who spoke against this patriotic association. The name of these two last at least were presumably put upon the list against their will.

What Next ?

It is a weak board of chairmen and even this was set up only after sixty-six days of painful discussion and indoctrination. It is understandable that the only person found to represent the Church at the People's Congress was the excommunicated priest.

The board of Chairmen of this new Association is hardly a menace to the future orthodoxy of the Church. The imminent danger is rather that the Communist

Government will make use of the new national association and its dictated resolutions to force people to declare the severance of their allegiance to the Holy See. A heavy, new persecution is ap-

proaching. Catholics in China, as we know from abundant evidence, are ready for the supreme sacrifice, and they will continue to look eagerly for consolation to the Successor of Peter, their Holy Father.

Malayan Catholic News

Pastoral Urges Catholics to Obey Constituted Authority

"Jesus loved Palestine, the country where He was born," says the joint Pastoral issued by the Malayan Hierarchy on the occasion of Independence Day. "He spoke its language, scrupulously observed its laws. He had the interests of its people at heart; He went about among its people doing good, until it was time to sacrifice His life for their salvation and the salvation of the world."

The Pastoral goes on to show how, following Our Lord's example, it is the duty of citizens to love their country. Patriotism is a moral virtue. But love of one's own country does not, as some think, include a hatred of all other countries. One doesn't show a true love for his mother by hating and despising other people's mothers. "The Catholics of Malaya," says the Pastoral, "will join with all the other loyal citizens of the country in the Merdeka celebrations and rejoicings. They will offer to God Almighty their thanksgivings and implore fervently His blessing and continued assistance to the new nation, its rulers and leaders."

The Hierarchy urges the Catholics of the Archdiocese of Malacca-Singapore and of the Dioceses of Kuala Lumpur and Penang, to do everything in their power as true, loyal citizens, to help the country by working honestly and conscientiously to fulfill their civic duties, after the example of Christ who said that He came to serve, not to be served. They should keep the common good of the country very much in mind. This may often require sacrifice. They are told to respect and obey the legitimate authorities, for Christ said:

"Render to Caesar the things that are Caesar's." St. Peter insisted: "Give every man his due. To the brethren your love, to God due reverence, to the king due honor." And St. Paul reminds us that all legitimate "authority comes from God;" thus, the man who opposes such authority is a rebel against the ordinances of God.

The Hierarchy calls attention to the fact that, according to assurances of responsible leaders and guarantees in the new constitution, the people of this country will enjoy the right and freedom to practise their religion according to their conscience. It asks, therefore, for full support by Catholics for the new government and its authorities in their efforts to promote progress and assure peace and order.

It then goes into a number of practical details. First, "Pay your taxes and serve your country . . . Citizens have the duty, not only to contribute to the maintenance of the police and military forces, but to serve their country by joining them and to be ready if necessary to give their lives for their country . . . The progress and development of Malaya will require manual workers in thousands if we want . . . to achieve self-sufficiency in essential food supplies and other things. . ."

Some pessimists predict hard times ahead for the new nation, but if the siren call of radicals is unheeded, if all basic rights are respected, if wise counsels rather than uncontrolled emotions are followed, there should be no insurmountable obstacles for the government.

Newsbriefs

1.—U.N. WORLD FEDERATION URGES WORLD WIDE COOPERATION IN AIDING REFUGEES IN HONG KONG

GENEVA — The Geneva Secretariat of the World Federation of United Nations Associations has urged its members to ask their governments to "adopt a more helpful policy" financially so that the U.N. High Commissioner's Office could assist the 700,000 refugees in Hong Kong.

In a letter to the local association, the Acting General Secretary of the Federation states:

"It is indeed a privilege for me to be authorized to speak to you on behalf of the World Federation of U.N. Associations on the subject of the Report of the U.N. High Commissioner for Refugees.

"The Federation has always taken great interest in the activities of the United Nations in this field, based on the principle not of a political, but of a humanitarian and social approach to the needs of the millions of uprooted people the world over who, by one standard or another, are refugees.

There is one group of refugees for whom relatively little has been done, and for whom the United Nations have taken no responsibility. According to the report on "The Problem of Chinese Refugees in Hong Kong", prepared for the High Commissioner's Office in 1954 by Dr. Eduard Hambro, there were almost 700,000 refugees in the British Crown Colony.

"The British authorities in Hong Kong and private voluntary agencies there have contributed to the relief of distress and, in particular, to the alleviation of serious shortages of housing, thereby trying to absorb the refugees into the economy.

"Nevertheless, it appears that such assistance has been insufficient, that much more needs to be done to take care of this vast number of human beings who, for one reason or another, cannot or will not return to the Chinese mainland.

Suggestion Welcomed

"We warmly welcome the UNREF suggestion that 'the General Assembly at its Twelfth Session examine the question of the Chinese refugees in Hong Kong. . .'

"We have already urged our Member Associations to appeal to their governments to adopt a more helpful policy toward the expansion of financial resources of the Office of the High Commissioner so that this Office might concern itself with these refugees.

"It is evident from the High Commissioner's report that with the resources presently available, he could not assist these refugees, even if his mandate were extended to them.

"We have also asked our Member Associations to approach their governments on the possibilities of emigration of Chinese refugees from Hong Kong.

"We now turn directly to the United Nations through the channel of ECOSOC, strongly to urge that international assistance and international recognition be given to this grave problem.

"Whether the solution lies in assistance through the Office of the High Commissioner, or perhaps through some other form of international cooperation, as for example, creation of a special agency to deal with this problem, the only concern of the Federation is the need of these people.

"We therefore urge the United Nations, in concert with the Government of Hong

Kong, to take the responsibility that should be taken for these Chinese refugees."

2.—PEKING PAPERS DESCRIBE STUDENT UPRISING IN HANYANG

PEKING (Reuter) — Newspapers here reported that more than 1,000 middle school students in Hanyang, Central China, rioted and demonstrated against the Government on June 12 and 13.

The report said that "counter-revolutionaries", who had all since been arrested, had incited the students to smash the local Communist Party offices and kidnap leading local Communists and beat them up.

Students at the school at Hanyang, one of three towns that make up the industrial center of Wuhan, on the Yangtse River, shouted slogans such as "Welcome to Kuomintang." "Chairman Mao will come off the stage soon" and "Down with the party district office."

The report said that on the second day of the rioting students tried to rush an ammunition depot but failed.

The ring-leaders included the vice-principal of the school and several teachers.

The report said counter-revolutionaries had for some time been carrying out activities in Hanyang No. 1 Middle School against the leadership of the Communist Party Committees both in the school itself and surrounding district.

When criticism was called for by the Government, "they thought their time was ripe and became more active in inciting teachers and students to riot and to attack party committees."

The newspapers said the whole thing was organized by Rightists in Wuhan who came under instructions of the Chang-Lo alliance—the alleged alliance between the Ministers of Communications, Mr. Chang Po-chun and of the Timber Industry, Mr. Lo Lung-chi, to overthrow the leadership of the Communist Party.

Dissatisfaction of Graduating Students

The report continued: "under the instigation of counter-revolutionaries, a strike and demonstration were first started by making

use of dissatisfaction among some graduating students who were facing the question of production or promotion."

(Many students in China have been told this year that they cannot continue their education and be promoted to higher grades but must go into productive work in factories or on land).

Demonstrating students on June 12 posted a number of bills in streets containing slogans.

In the afternoon, the demonstrators "rushed into the offices of the People's District Committee and the Party's District Committee and smashed all the rooms."

In the evening, the students rushed into the office of the military authorities, trying to seize the director, and even tried to open the arms and ammunition depot but failed to break down the door.

"Urgent directions" were given to the vice-principal of the school, Wang Chien-kuo, to resume classes but he ignored them.

"He was performing his duties negligently and was arranging a riot for next day and planning to stir up peasants in the neighborhood to join the student demonstrators," the report said.

The report continued that on the second day of the demonstration students "brought to the magistrate many unreasonable demands."

The magistrate received some representatives of the demonstrators and discussed their demands. "This calmed down a large part of the students, but some counter-revolutionaries among them were far from satisfied and incited the rest to make more trouble."

A group produced rope and tried to tie up the magistrate, but when they were unsuccessful they tied up three cadres who tried to protect him.

The students then surrounded the office of the party's district committee "where they beat up a great many cadres of that office."

The newspapers said that workers and peasants in the area were angry with the students and refused to join them, and for this reason a further demonstration planned for June 14 was called off.

An inspection team made up of Communist committees and police carried out a two-month investigation into the trouble and the leaders, including one student, were arrested.

Other Groups

Peking Newspapers also "revealed" the uncovering of two more "counter-revolutionary groups" — at least the 6th and 7th in the past fortnight.

Both groups operated in the Hunan-Hupeh border area — no great distance south of Hanyang where students rioted in early June.

They rejoiced under the names of "Central Headquarters of Mid-China Generals" and "Third Regiment of the Chinese Anti-Communist Army for the salvation of the country in the border region of Hunan and Hophé."

Other counter-revolution groups, all of whom were alleged to have taken advantage of the recent criticism campaign and Rightist attacks on the Communist Party and the Government, were said to have been uncovered in Kwangtung and Kwangsi, in the south, Shantung in the east, and Szechwan and Chingai in the southwest and the northwest respectively.

Observers have noted that in only a couple of cases has any connection been alleged with foreigners or "imperialists" and some of the groups seem to be on the lines of the old secret societies.

According to the reports, "the Generals," who had begun their organization as early as April last year, had planned to attack armed guards at the huge Yangtse river diversion works at Kinkiang and to release prisoners from an "agricultural reform through labor" camp nearby.

The ringleaders were captured on June 24 when they were trying to incite peasants to riot in two small towns.

In their possession were found false seals of their organization, many documents and "swords, spears and other sorts of weapons."

Ringleaders of the second group were caught recently together with orders for appointments, official seals and 70 rounds of ammunition.

They were all "rascals of the old order who did not feel free under the new system of agricultural cooperation" and were always complaining about the Government, the report said.

3.—COMMUNISM GAINING IN INDONESIA REPORTS POLITICAL OBSERVER

SINGAPORE (U.P.) — Indonesia is going Communist and the only hope of averting this is for a complete takeover by the army which is highly possible, reports a close student of Indonesian politics.

The source, who refused to be identified, had spent one year in Indonesia. He said President Soekarno was convinced by his trips to Russia and China that the only thing that could save Indonesia was a Communist regime patterned along the lines of the Russian Politburo.

The President, he said, realized however that the Islamic population of the country would not accept a Communist dictatorship and contented itself to the lesser degree by introducing his "National Council" which is more or less similar to the Russian Politburo.

The source, who refused to be identified's hatred of former Vice-president Mohammed Hatta was so strong that he would risk giving the Indonesian people an administration which they detested rather than bow to his political foe.

The source said the Indonesian Army was watching developments very closely and the moment President Soekarno climbed down on the wrong side of the fence the Army would move in for a lightning takeover.

The observer, feared that an Army takeover would result in a Nasser-like regime which may "play ball" with Russia and China.

The Army Chief of Staff, Major-General Abdul Harris Nasution, is freely predicted to become "The Nasser of Indonesia." With one swift stroke he may cure two diseases that have plagued Indonesia for the past year — rebelling colonels and Communist subversion.

The rebelling colonels in Sumatra and Celebes are expected to end their revolts immediately upon an Army administration taking over the running of the country. Col. Simbolan, Col. Sumual and others had withdrawn their recognition of the Central Government only because of alleged corruption and other malpractices and also because of a disproportionate share of the country's revenue for the provincial Administrations.

Should Clear Doubts

The emergence of a military administration as the Central Government should clear all doubts in the minds of the rebellious colonels and bring peace to the country.

Meanwhile, the influential Chinese language newspaper Kwong Wah Yit Pao said in a special article on the Communist victories in Central and West Java elections that the Reds had succeeded with President Soekarno's support. It warned that the aim of the Indonesian Communist Party (PKI) was similar to that of Communist parties everywhere — to dominate local governments by "peaceful subversion."

The paper said that President Soekarno switched his political outlook after his visits to Russia and China. The President, it said, had allowed himself to be made a pawn by the Indonesian Communists. Other observers here believe President Soekarno has gone "so deep in the mud" that he could not extricate himself gracefully without considerable loss of prestige.

Aid for Campaign

The Kwong Wah Yit Pao said President Soekarno even had allowed the speech he delivered less than three weeks ago to be written by an alleged Communist front man named Hanafi, a member of the Sobsi, a Communist-dominated trade union and also a member of the People's Congress which is an alleged Communist front organization. The paper said Hanafi had received large sums of money from the Indonesian Government.

When Soviet President Voroshilov visited Indonesia earlier this year, the Government gave the Communist Party a large sum of money to "put up a show" but the Party later turned it over to Hanafi.

The paper said a large part of the funds was subsequently used for Communist campaigns in the recent Central and West Java elections.

In this manner, the paper said, the Indonesian Communists directly received monetary aid from the government to finance their election machineries and campaigns. Other funds made available to the Reds came from Sobsi, also through Hanafi's influence, the paper concluded.

4.—WELFARE GROUPS AID KOREAN FLOOD VICTIMS

PUSAN, South Korea (Reuter) — A group of five international welfare agencies and the United States Command in the Pusan area, South Korea, began "Operation Mercy" to assist the Korean government in bringing relief to more than 75,000 persons left destitute in the recent Maktong River flood disaster.

Police said 140 corpses had been recovered from debris and another 585 seriously injured persons were receiving medical aid in American and relief society hospitals.

United States helicopters were flying food, medicine and clothing into the area.

The American Red Cross in Seoul said it had cabled its headquarters in Washington for additional funds to assist in the rehabilitation of the disaster area.

Monsignor George Carroll, director of Catholic relief services in Korea, in a radio broadcast said "flood conditions were much worse than expected."

Describing his recent flight over the area by helicopter, Monsignor Carroll said "many thousands of people were huddled in groups on isolated islands in the Nantong River.

"They were living in makeshift shelters until the floods subsided.

"Many families have been marooned without food or water for days."

Monsignor Carroll said the Yongsan area was the most badly affected area. Flash floods had caused many deaths and an aerial view of the disaster area showed that damage to crops was extensive in a belt 50 miles long and 25 miles wide through the Naktong River basin.

More than 70,000 acres of rice paddy and 16,000 acres of grazing land had been seriously damaged by the floods.

United States engineers surveying the area reported many dykes that were not destroyed by the flood had become so weakened and so undermined it was doubtful whether they would remain standing during normal rainfall in the future.

5.—MACAO POPULATION INCREASES BY 60,000 IN TWO YEARS

MACAO — The population of this city during the last two years has increased by at least 60,000 people and the number of people here is well over 200,000.

The last local official census, taken in 1950, disclosed that the local population was 187,772 including 183,105 Chinese and 4,066 Portuguese.

The figure gave this city a population density of about 12,000 people per square kilometre.

In 1951 many people left this city for Hong Kong and other cities in Southeast Asia as well as other parts of the world and at one stage, in 1954, the population dipped to about 150,000 people only.

This city, long known by its reputation for charity and hospitality became more crowded during the last two years due to large number of people fleeing the Communist mainland.

Official figures of traffic from Canton by river motor junks, during the last two years, show that 102,521 people arrived here from the Red controlled city while only 48,644 left for the same destination leaving behind 53,877 people.

Also the number of people who crossed the Sino-Portuguese border of Porta do Cerco into this city from the Red mainland, during the recent past, was much bigger than the number of people who arrived by motor junks.

It is estimated that well over 100,000 people have crossed the border into this city during the last two years and only about 70,000 left for Red China leaving behind about 30,000 people.

Many who arrived here, left for other cities in Asia and other parts of the world. But it is believed that at least 60,000 people

remained in this city thus swelling the population.

6.—THREATS MADE AGAINST SOUTH KOREAN CATHOLICS

SEOUL (A.P.) — Threatening letters have been received by prominent South Korean Catholics urging expulsion of Vice-President Chang Myun from the Church.

Assemblyman Chung Choong Sup, an opposition Catholic member, made the charge in a plenary session of the National Assembly.

Dr. Chang, elected last May to the nation's number two post from the opposition Democratic Party, is also a prominent layman of the Catholic Church.

Assemblyman Chung said the letters, signed by a Josef Chang Soo Kim, dated July 18 and 23, also demanded discontinuance of the newspaper Kyunghyang Shinmun which the writer termed an "anti-government" paper.

The second largest daily in South Korea is financially supported by a Catholic foundation and politically follows the policies of Dr. Chang Myun.

The letter intimated that dismissal of all the present Catholic Church officials will be requested of the Pope unless these conditions were met by August 5.

Dr. Chough Pyung Ok, head of the Democratic Party, angrily urged the Assembly to probe into the background of the incident, charging it is another political intrigue manipulated by police.

7.—"REFORM THROUGH LABOR" SCHOOLS SET UP IN CHINA

SHANGHAI — The Chinese Government is to set up schools for "reform through labor" for those without a job, such as unemployed reactionaries, vagabonds and those who refuse to go where they are posted.

A State Council instruction published in newspapers said the measure was to educate such people with the object of fitting them for suitable work.

Inmates for the schools, which would be set up by local authorities, would be recommended by civil police, government organizations, businesses, schools and by the families of people concerned.

When they showed they were reformed they would be allowed to return to ordinary work.

Observers here saw this as a further means of isolating rightists who have been dismissed from government offices, business organizations and schools and who might thus create trouble.

It would also be a further persuasion to those, particularly among young people just graduated, who did not want to work in places where the Government posted them.

Another State Council instruction recently said that those who refused posting would not be employed by any government organization nor would the authorities give them any help in finding jobs.

Publisher's Attack

A prominent Chinese publisher who also is a member of the Chinese Communist Party has shocked his associates by declaring "while the Kuomintang was corrupt to the extreme, dirty and rotten things have contaminated a considerable number of members of the Communist Party," the Associated Press reports.

The author of this strong statement was Tseng Yen-hsiu, Vice-President and Vice Editor-in-Chief of the People's Publishing House, China's biggest publishing enterprise.

Tseng and Lan Yu, vice Editor-in-Chief of the Popular Publishing House, who is also a Party member, both have been verbally lambasted in a succession of forums in Peking. Their outspokenness attracted so much attention that three vice-Ministers of Culture turned up to hear the men pilloried as "rightists."

Official Accused

Another Vice-Governor of Honan Province has been accused of being a "rightist" who secretly harbored a bitter hatred for the Chinese Communist Party, the Communist New China News Agency said Associated Press reports.

The official, Wang Yi-tsai, chairman of the non-Communist Democratic League's Honan Provincial Committee, compared Party cadres with "kings of hell" and described Youth League members as "little devils", his fellow committee members also charged.

The other non-Communist Honan Vice Governor called a "rightist" for criticizing the Party is General Chang Cheng.

8.—JAPANESE PREMIER SCHEDULES SECOND S.E. ASIA TOUR

TOKYO (AP) — Prime Minister Nobusuke Kishi has announced that he plans "to visit Southeast Asian countries for three weeks in mid-November."

Kishi, who made the statement at a press conference for Japanese newsmen, did not say what countries he will visit, except for Indonesia.

An official of the Prime Minister's official residence, however, said Kishi is planning to visit Australia, Cambodia, Indonesia, Laos, Malaya, New Zealand, the Philippines, South Vietnam and Singapore.

It will be Kishi's second trip to Southeast Asia. In May, prior to his visit to the United States in June, he visited Burma, Ceylon, India, Nationalist China, Pakistan and Thailand to promote friendly relations and to strengthen economic relations.

Although Kishi made the statement at what was called a press conference, the Prime Minister was not available for additional questions. Kishi's replies to questions prepared in advance were broadcast over a loud speaker to a waiting room where Japanese newsmen gathered.

Kishi did not elaborate on his trip to Southeast Asian countries, but in regard to his scheduled visit to Indonesia, he said that "I do not know whether the reparations problem will be ready for signing" when he visits that country.

In regard to US-Japan relations, Kishi said the joint communique signed by him and President Eisenhower in June to improve friendly relations between the two countries is under negotiation via diplomatic channels to "follow through" on the communique.

Concerning South Korea-Japan relations, the Prime Minister said "I think an agreement will be reached in the future" but added that it is hard to predict when it will be concluded.

The Prime Minister also said that Japan's policy to expand trade with Communist China was unchanged.

Book Reviews

THE ART OF TEACHING CHRISTIAN DOCTRINE

By Johannes Hofinger, S.J. 278 pp. Notre Dame, Indiana: University of Notre Dame Press. 1957.

For the success of catechetical instruction a comprehensive view of our message is of the utmost importance. Fundamentally, our task in teaching doctrine is to set forth God's redemptive plan with Christ as its center, to stir up in the young Christian or catechumen a deep faith, and a consciousness of the magnificence of the Christian vocation.

Father Hofinger brings a lifetime of teaching and catechetical experience to play in this thought-provoking work. He writes for the broad audience of all who are engaged in the work of teaching or preaching, whether at home or in the mission fields. Raising the question "Is our Catechism properly outlined?" he analyzes some of the problems and suggests that in presenting our doctrine the sequence Faith, Sacraments, and the Commandments be adopted. How this should be done is treated in a well done series of outlines which incorporate Bible History and the Liturgy in the instruction. Positive doctrines of Christianity are presented from the aspect of God's love for us. The Commandments are presented not as a burden or even as a duty but as the response of our grateful love for God.

In the final section of his book, Father Hofinger speaks of the personality and formation of those who teach doctrine. The principal sources of catechetical spirituality are the Bible, the Liturgy, and a solid, not merely scientific knowledge of the doctrine. Teaching doctrine is a role which requires personal contact with Christ. . . . holiness and the communication of that holiness. He makes some helpful suggestions for priests, Sisters and laity who

are engaged in catechetical work. The Appendix includes sample lessons from the new German and French Catechisms, an outline for sermons and an outline for a retreat. A thoughtful reading of Father Hofinger's excellent work will prove rewarding.

BEYOND ALL HORIZONS

By Thomas J. Burke S.J. 288 pp. Hanover House US \$3.75.

Thirteen well-known Catholics collaborate in this book to give a panoramic view of four centuries of Jesuit missions. They tell the story of dedicated men and their unflinching zeal for the honor and glory of God.

In the pages of this book we meet many of the outstanding missionaries of the Society of Jesus, the largest missionary society in the Church today. But looming larger than the men are their labors and this book is a comprehensive survey of past accomplishments, present problems, and future prospects of the missions.

The book depicts many impressive Jesuit accomplishments in education and social work on the mission field, including Matthew Ricci's apostolate in 16th Century China as a Chinese Mandarin; the fascinating experiment in communal living known as the Paraguay Reductions and the problems of administering a thirteen-hundred-mile parish in the South Pacific.

The unifying theme of these thirteen articles is the common aim of all missionary activity: to bring the message of Christ to everyone.

GIVE US THIS DAY

By Sidney Stewart, 254 pp. Norton, US\$ 3.50.

Under extraordinary circumstances, this non-Catholic author pays tribute to a

Catholic priest who suffered with him and edified him during the frightful horrors of Bataan and beyond and finally died in his arms. Unwittingly, then, in his frequent references to this priest, who is Father William Cummings of San Francisco, this stranger reveals for the first time to Maryknoll confreres the cruel but triumphant saga of a brother Maryknoller. Father Cummings was a missionary in the Philippines who at the outbreak of the war cast his lot as chaplain with American troops and was captured with them. Passages in the book make ugly reading but the spontaneous tribute to a Catholic missionary is superb.

Reviews in Brief

A TREASURY OF ASIAN LITERATURE

Edited by John D. Yohannan. 487 pp. John Day. US \$7.50.

Extracts from the chief literary masterpieces (both religious and secular) of India, China, Japan, Iran and Arabia. Each selection is preceded by a helpful commentary of the editor, an American scholar, who has produced here a lavish book which contributes to our understanding of Asia's peoples.

BIRD OF SORROW

By John Romaniello, M.M. 210 pp. P.J. Kennedy & Son. US\$3.50.

A poignant love story, told against the stark backdrop of the ruthless Red machine of China. Caught in the web of Communism are not only the mutual love of boy and girl, but Monsignor Romaniello's own love for the Chinese people. This revealing human document bares a new phase of China's suffering. The author speaks from his own vivid experiences, and charms his readers with his sensitive understanding of human emotions.

NEW LIVES FOR OLD: Cultural Transformation — Manus, 1928-1953

By Margaret Mead. 548 pp. Illustrated. Morrow. US \$6.75.

Well-prepared specialists in cultural anthropology and in mission matters can

profit from this volume by a famous American anthropologist who revisited, in 1953, the Manus people of the Admiralty Islands whom she had previously studied in 1928. Miss Mead here records the extraordinary changes which have taken place in a generation.

GAUTAMA: The Story of Lord Buddha

By Shakuntala Masani. 119 pp. Macmillan. US\$ 1.50.

On the 2,500th anniversary of the birth of Buddha, a devout Indian Buddhist here re-tells, in poetic prose, the story of the Asian religious leader's life and teachings. Printed in India and beautifully illustrated by Nenna von Leyden.

RED DRAGON OVER CHINA

By Harold H. Martinson. 328 pp. Augsburg Publishing House. US \$3.50.

Author of this horrifying account of Red atrocities inflicted on the Christians of China is an American Lutheran missionary who was born at Honan, China. He first describes the rise of the Communists and then their attack on Christianity.

THE CAPTIVES OF KOREA

By W.L. White. 347 pp. Scribners. 1957. US \$4.95.

One of America's best-known war correspondents here tells a startling story — how North Korean and Chinese prisoners taken during the Korean War were treated by the United Nations forces, and how the Communists treated United Nations soldiers who fell into their hands. A tragic tale of Communist duplicity and cruelty.

THE KABUKI THEATRE

By Earle Ernest. 296 pp. Oxford. US \$7.50.

Everyone interested in the people of Japan will appreciate this detailed analysis of Japan's spectacular drama. The author, a Professor of Drama and Theatre at the University of Hawaii, covers very well his subject and shows an excellent understanding of Japanese society.

Mission Chronicle

BURMA

SALESIANS OPEN NEW SEMINARY IN BURMA

ANISAKAN, Burma — A new seminary has been founded in this upper Burmese community by the Society of St. Francis de Sales.

To be known as Nazareth, the seminary—a juniorate — is located on a 30-acre tract of land, surrounded by virgin forest. It will accommodate 30 students during the coming year.

Prior to the founding of Nazareth, the Salesians had no seminary in Burma and had to send all their students to India for training.

Salesians have operated the Lafon Memorial school in Mandalay, 20 miles west of here, since 1938. In 1955, they opened a small school in Thingangyun, near Rangoon on the coast.

Another factor which prompted the founding of a seminary was the fact that there are only 85 priests in Burma who are native.

In all of the nation there are but 230 priests working among the 350,000 Catholics, which is less than one per cent of the country's nearly 20 million people.

These priests are attached to the Archdiocese of Rangoon and Mandalay, the three Dioceses of Kentung, Toungoo, and Bassein, and to the Apostolic Prefectures of Akyab and Bhamo.

CEYLON

PRIEST WINS AWARD AS CEYLON'S OUTSTANDING MOVIE PERSONALITY

COLOMBO, Ceylon — "Just a humble parish priest," Father Marcelline Jayakod-

dy has been voted Ceylon's most outstanding film personality for 1957.

The greying, 55-year-old priest walked off with the prized trophy after beating out such stalwarts as Rukmani Devi, Ceylon's movie queen, and film magnate Cittambalam Gardiner.

Father Jayakoddy calls himself a "humble parish priest" because he has spent 23 of his 26 years as a priest in parishes.

Readers of the Observer, a national daily published here, gave the priest 21,000 votes in an island-wide poll. Miss Devi was runner-up with 19,000 votes.

A teacher at St. Peter's College here, Father Jayakoddy won the prize for "songs of outstanding literary value" which he had written for the Sinhalese language film "Rekawa." The film broke all box-office records in the country.

Producer of the film, Lester Peiris, invited the priest to write the film score because of Father Jayakoddy's past record as a song writer. He has written about 150 songs—all in the Sinhalese language—of which 20 have been recorded by Radio Ceylon and another 20 by commercial recording firms.

At the award presentation here, Ceylon's Minister of Education W. Dahanayake said he wished that he had the talent to compose just one little song like the ones the priest had written.

Father Jayakoddy studied music and art at Visva Bharati University in Santiniketan, India — a school founded in 1922 by Nobel prize-winning poet, Rabindranath Tagore. At St. Peter's, where he teaches English and Sinhalese, the priest is also in charge of the cultural center where Oriental art, music and dancing are taught.

Although he is well-versed in western music, Father Jayakoddy says he prefers native Oriental music, which is undergoing a revival since Ceylon's independence.

All of his songs are Catholic in tone and have been sung at Catholic functions throughout Ceylon. His work has been given the blessing and approval of Bishop Edmund Peiris of Chilaw, who is noted as a Sinhalese scholar.

Thanking Observer readers for honoring him, Father Jayakoddy said "What I do is all done for the benefit of my country and my people."

CEYLON ASKED BY CAPITAL'S CITY COUNCIL TO STOP ACTION AGAINST NURSING SISTERS

COLOMBO, Ceylon — Colombo's City Council has asked the national government of Ceylon to drop its proposed ban on the use of Catholic Sisters as nurses in the nation's public hospitals.

The council was unanimous in accepting a motion by its Catholic member, Andrew M.G. de Silva, for this request in the interests of taxpayers.

The resolution mentioned the "great services rendered by religious nursing Sisters" and urged the country's health minister, the official responsible for the proposed policy, to retain their services.

It said, further, that Colombo was the city which had benefited most during the past 70 years from the service of Catholic Sisters. The City Council serves the taxpayers of the city, and there is no better place to voice their sentiment, the motion said.

The campaign against the Sisters was started by interested Buddhist fanatics. Their allegation was that Catholic nursing Sisters were using their position to win converts among patients.

BISHOP ASKS CEYLON TO ACCEPT CURRENT PRIVATE SCHOOL PLAN

GALLE, Ceylon — A Ceylonese Bishop has asked the Ceylon government to accept the present system of government aid to private schools on principle and not to ban future expansion of the system.

Bishop Edmund Peiris, O.M.I., of Chilaw was speaking with reference to a recent policy statement issued to clarify the government's attitude toward private schools.

That statement said the government would allow the existing denominational schools to operate under the present system, but would place a ban on the opening of new schools by private institutions.

Bishop Peiris said in his statement that this looked like an attempt to "appease" Catholics, the largest operators of private schools in this island nation.

"We begin to feel," he said, "that the new policy is not the result of the acceptance of a principle."

In tracing the history of denominational schools in Ceylon, Bishop Peiris said the present system incorporates principles important to modern democratic thinking.

Neutrality of the state toward religion in schools, freedom for religious bodies to open schools for their children, and liberty for parents to choose the type of schools their children shall attend are perfectly in keeping with Ceylon's traditional ideas of education, the Bishop said.

The religious atmosphere, so necessary for character formation, cannot be found in the public schools, Bishop Peiris said.

He made it clear that the current opposition to state educational policies, prominently led by Catholics, is not being made only because the existence of Catholics is threatened.

Even if Catholic schools were not immediately involved, the Bishop stated, we should feel compelled to oppose the government's policy on principle.

With us, the right of the parent is so sacred that we oppose any violation of it by the state in any and every case, whether our schools are involved or not, the prelate declared.

CEYLON'S ARCHBISHOP SEES SCHOOL MOVE STEP TOWARD DICTATORSHIP

COLOMBO, Ceylon — Ceylon's sole Catholic archbishop warned here that the

government's ban on aid to new denominational schools is a step toward totalitarianism.

Prompted by the statement of Prime Minister S.W.R.D. Bandaranaike's government that "no new assisted denominational schools will be permitted," Archbishop Thomas B. Cooray, O.M.I., of Colombo declared:

"It is time to call a halt before matters go too far and we find ourselves engulfed in state slavery, in a totalitarian state."

In his statement, the Archbishop conceded the importance of the state as the highest group in civil society. But he denied that the state can be an end in itself, even though in theory it works for the common good.

"If man had nothing spiritual in him, if his existence were to terminate with this world, if there were nothing in him to go beyond the grave, then by all means the interests of the state should prevail over individual claims," Archbishop Cooray said.

He then declared:

"The state can do nothing directly in things that are beyond the grave.

"One may be born in a state clinic, brought up in a state creche (infants' asylum), fed in a state kitchen, housed in a state flat; may work in a state factory, die in a state hospital and be buried in a state cemetery.

"But one cannot reach heaven in a state coach.

"Not all the M.P.'s or ministers of state, nor even all the prime ministers of the world, can help us once we have quitted this world.

"If they cannot help us, then we alone—each one by himself—is responsible for his destiny. Each one, by himself, should have the liberty to work out that destiny.

"All the institutions of this material world, inclusive of the state, become purely means to work out that destiny."

The Archbishop applied this basic position to education and drew three conclusions:

1. Education of the child must be left to the personal effort of the parent.

2. Where their personal resources fail, the parents must have resource to association—the school. But here they must have liberty of choice. If according to their conscience they need religious or denominational schools of a certain type, the state should help them to realize these.

3. Only if such schools are impossible, then and then only should the state take education under its exclusive control.

CHINA

INCREASE REPORTED IN CATHOLIC POPULATION OF HONG KONG

HONG KONG — The Catholic population of this British-run city only a few miles from communist China increased by 24,022 during the past year.

Catholic parishes, schools, medical and welfare institutions showed a corresponding increase during the 12-month period.

According to official statistics released by the chancery office of Hong Kong diocese, the Catholic population is now 108,637. This represents a growth of 98,637 during the past ten years. The total population of Hong Kong today is approximately 2,500,000.

A breakdown of the 24 thousand new members of the Church shows that there were 16,169 baptisms of converts and 3,338 infant baptisms; also, that 4,515 Catholics immigrated into the Colony.

Another 11,765 catechumens are now preparing for Baptism.

The growth of the Church here is reflected in the establishment of eight new parishes, which brings the total number of parishes in Hong Kong to 28. Priests working here number 284, of whom 236 are members of religious orders or congregations.

There are now 135 Catholic schools in Hong Kong having an enrollment of 54,043 pupils. Among the schools are 17 kindergartens, 64 primary schools, 23 middle schools, 3 industrial schools, 4 professional

schools and 24 night schools. The schools are staffed by 92 Brothers and 565 Sisters.

Among the Catholic institutions in Hong Kong are five hospitals, four orphanages, three foundling homes and 24 dispensaries in which 324,984 persons received free treatment.

FAR EASTERN DIRECTORS OF CRS-NCWC CONSIDER EXPANSION OF WORK IN ASIA

HONG KONG — A special meeting of the Far Eastern directors of Catholic Relief Services-National Catholic Welfare Conference was held here to discuss expansion of relief activities in Asia.

Msgr. Edward Swannstrom, executive director of CRS-NCWC, presided as chairman of the meeting.

The conference explored ways and means to expand its present programs of food and clothing distribution, refugee emigration service, housing administration, medical care, and self-help or rehabilitation projects.

Regional directors participating in the conference were Msgr. Joseph Harnett, Far Eastern director of CRS-NCWC; Msgr. John Romaniello, M.M., of Hong Kong; Msgr. George Carroll, M.M., of Seoul, Korea; Lee Sanborn of Manila, Philippines and Burke Carmody of Tokyo, Japan.

One problem considered by the conference is the recent surge of refugees from China as a result of floods and famine on the mainland.

More than 20,000 Chinese refugees have poured into the Portuguese city of Macao in the past two months as a result of floods which ravaged 2 million acres of farmland in southern China. It is now estimated that nearly four million Chinese in these areas face starvation.

In the past year CRS-NCWC has dispatched to the Far East more than 62 million pounds of foods, clothing and medicines, valued at \$20 million. These shipments made it possible to aid 10 million needy men, women and children, most of whom were refugees from communist persecution.

COMMUNISTS IN CHINA HAVE DONE A LITTLE GOOD BUT A LOT OF HARM, FREED MISSIONER DECLARES

SAN FRANCISCO — Despite four years of imprisonment and torture at the hands of Chinese Communists, Jesuit Father Charles J. McCarthy, 45, had a few kind words for his captors. He acknowledged that the Reds have done a little good — and also a tremendous amount of harm — to the country.

Back home for the first time since 1947, Father McCarthy was bombarded with questions by newsmen for more than an hour. They wanted to know whether the communists had accomplished anything worthwhile in China. The tall, bespectacled missioner replied:

“Unquestionably there is less poverty among the people. And China is no longer plagued by bandits as in the old days. The country is well policed.”

He related that he was imprisoned for four years in five different Shanghai jails. During the first two years, he disclosed he was confined to a windowless room and forced to sit all day. He said that for six weeks he was in Massinet prison (Shanghai's old French compound) confined to a 5 by 8 foot cell with four other prisoners and got an average of one hour's sleep a night.

“I was called an ideological saboteur,” Father McCarthy said. “They reminded me that I had once written to relatives about economic conditions in Shanghai. Seems I wrote that a 20-cent razor blade cost \$3,000 in native currency. They told me: ‘You betrayed our national shortage of steel.’”

Newsmen asked about the new move toward a “national” Catholic church. Father McCarthy replied:

“It's not new. The Reds have been trying to accomplish this ever since they took over. It won't work because the real Catholics' realize that any church split from Rome can't be Catholic.”

His interviewers asked about the chances of an uprising against the communists and Father McCarthy replied:

"None that I could see. There is a smoldering discontent among the people, yes, but no organized opposition."

The Jesuit disclosed that he was given a propaganda tour of the country by the communists last year and arrived at that conclusion.

He was asked, too, about the recently reported criticism of the communist regime and he answered:

"This is primarily directed at the party itself. People object to the party setting all policy, even at the lowest levels, and for being too secretive. But critics who have gone too far have been punished."

Father McCarthy said that the outlook for the Church in China is "not very healthy." He added: "Mass is well attended wherever it is offered. Too many native priests are imprisoned, including the Bishop and 40 of his clergy in Shanghai alone. They are held without specific charges; no one knows when, if ever, they will be released."

Regarding the communist repression of the people, Father McCarthy said that an estimated 10 per cent, or 15-million, of China's males between the ages of 20 to 60 have been arrested since 1949 and that nine out of 10 are political prisoners.

CHINA'S SO-CALLED 'CATHOLIC DEPUTIES' ARE APOSTATES, SAYS INTERNATIONAL FIDES SERVICE

ROME — Two "Catholic deputies," reported to have asked the Red Chinese government for funds for the Church, have been identified as apostates.

Prompted by a report in a news agency release, Fides, a news service operated by the Sacred Congregation for the Propagation of the Faith, issued the following statement:

"Father Li Wei-kuang, ex-Vicar General of Nanking, has been excommunicated twice by the Sovereign Pontiff. Mr. Hou Wen-yao, a former student at the Catholic University of Shanghai, publicly apostatized from his faith when the communists came to power. He later became the confidant of the police of the regime, in

charge of denouncing those Catholics who had remained faithful.

"At one time he headed the 'Reformed Church' of the Triple Independence and, after that movement failed to gain success, became one of the outstanding leaders of the 'Patriotic Church.' Since 1951 he has been under personal interdict from receiving Holy Communion.

"It is easy to see that such 'Catholic deputies' have very little to do with representing the Catholic Church. The fact that persons of this kind are carrying on propaganda for the so-called 'Patriotic' Catholic Association, clearly indicates the value and meaning of such associations."

VATICAN GRANTS EXCEPTIONAL POWERS TO LOYAL PRIESTS IN THREE CHINESE SEES

— HONG KONG — In an unprecedented move the Holy See has conferred extraordinary faculties on all priests in three Chinese dioceses who remain in communion with Rome.

The action is seen here as a move to offset the difficulties the Church has encountered from the communist regime on the China mainland.

Issued March 1, 1957, by the Sacred Congregation for the Propagation of the Faith, the decree represents the official Vatican attitude toward those Chinese dioceses where a "successor" to the legitimate Ordinary persists in assuming ecclesiastical authority by reason of "election" or government appointment.

According to reports received here it was this document which was so angrily denounced by the communist government's Ministry for Religious Affairs as a "scheme concocted by the Vatican in the form of religion that interferes with our country's internal affairs, violates its sovereignty, and damages our patriotic movement against imperialism."

Each priest in the Dioceses of Shanghai and Soochow and the Archdiocese of Nanking who remains in communion with Rome has received the status of pastor and the extraordinary faculties, for dispensations usually reserved to ordinaries.

Such action assures that proper care will be taken for the welfare of souls and the administration of these dioceses whose Ordinaries are either impeded in their work or who are absent from their See.

It also rejects the claims of those who had assumed ecclesiastical authority in these dioceses on the grounds that they did not obtain this office according to the rules of canon law, or according to special instructions issued to this end, or because they allowed themselves to be illegitimately assigned.

This pronouncement applies to all those priests in the designated dioceses who have obtained from their legitimate ordinary the faculty of hearing confessions.

Such priests may exercise the office of pastor in the entire territory of their own diocese and in the other dioceses mentioned where no other priest has been appointed as the legitimate pastor.

These same priests may validly perform marriages with the condition that it be ascertained that the parties involved are free and there be no impediment for which the Church does not usually give a dispensation.

In urgent cases, when there is no danger of death or when an impediment is discovered before all is prepared for the marriage ceremony, the priests can grant dispensations, a power which is usually reserved to ordinaries of dioceses.

The decree concludes by admonishing priests to use the new powers with care and to inscribe accurately in the proper books all Baptisms conferred, marriages performed, and dispensations granted.

The Vatican decree is aimed at exposing such priests as Father Francis Xavier Chang who for the past year has ignored the Holy See's refusal to recognize him as "Bishop of Shanghai."

Father Chang was "elected" to succeed Bishop Ignatius Kung of Shanghai after the legitimate prelate was imprisoned by the Chinese Reds.

It has been reported here that Father Chang has continued to conduct himself as if he were the legitimate Bishop of Shang-

hai by pontificating from the episcopal throne, wearing a mitre, and carrying a crozier.

His actions have aroused great indignation on the part of Shanghai Catholics who refer to him as "the usurper."

INDIA

KERALA BISHOPS PASTORAL EXHORTS CATHOLICS TO FOIL COMMUNIST EDUCATION BILL

TRIVANDRUM, India — Catholics of Kerala state have been exhorted to use all lawful means to foil the communist government's attempt to subvert the existing educational system.

In a 1,700-word pastoral letter, Kerala's 16 bishops warned the faithful that the fundamental aim of a Red-sponsored school bill, now before the state assembly, is to spread and strengthen communism in India.

The statement, read in each of the state's 2,035 Catholic churches on Sunday, August 4, said the proposed changes in the school system would make "private agencies absolutely powerless and their schools quasi-governmental institutions.

"Thus the one great bulwark in the state against the inroads of communism will be demolished and its torrents let loose to flood the country," the bishops declared.

"The communist ministry thinks the best way to capture for communism the rising generation of children and youth is to destroy the fortresses wherein they are sheltered.

"The object of the bill is the ultimate transformation of Kerala into a communist land.

"Changes (in the school system which have been) proposed are unjust, unnecessary, harmful and even illegal. They are calculated merely to tighten the grip of communist totalitarianism on education."

Noting the harmful provisions of the bill, the bishops particularly denounced the setting up of local committees to control school administration.

These committees, said the hierarchy, can be safely prophesied to be predominantly communistic in personnel and ideas.

This, and many other similar provisions, the Bishops said, "will make the educational system completely state-controlled, which now means communist control."

"Totalitarianism in any shape is evil, in the hands of a communist government it will prove of immense harm, the consequences will be particularly disastrous when it is exercised in the educational field," they added.

"Bill provisions are of totalitarian tendencies and militate against all canons of justice; they are diametrically opposed to many sound, basic principles of education."

Explaining the basic Catholic position on education — true education is education of the whole man — the pastoral said that this fundamental principle inspired the Church to step into the education field in India and other countries.

Following this principle, the pastoral continued, the Church has established hundreds of schools which have vastly contributed to the progress of people and have instilled knowledge and virtue for generations.

"The right to establish and conduct schools, long enjoyed by us and our forefathers, is in danger of destruction by the communist government which aims at making education a state monopoly," the pastoral declared.

The bishops also pointed out that the bill infringes on the natural right of parents to educate their children according to their convictions.

"If there are only schools controlled entirely by the government, how can Catholics secure education for their children consistent with their religious principles?" they asked.

"Absence of Catholic schools or existence of nominal Catholic schools will soon bring a situation in which we will witness our children, by the thousands, undergoing a godless, anti-God education under the aegis and directions of a totalitarian, communist government.

"Such a prospect is most deplorable indeed."

The pastoral ended with an exhortation of the faithful to view the situation as one of utmost importance and to strive to foil, by all lawful means, the attempt of the Reds to subvert the existing educational system.

POSSIBLE COMPROMISE ON KERALA EDUCATION BILL HINTED BY RED REGIME

TRIVANDRUM, India — Communist legislators in this south Indian state of Kerala have given a hint that they might be ready to compromise on the controversial school bill.

The proposed legislation has brought loud protests from authorities of private schools, including the Catholic hierarchy of this state, whose institutions stand to be state-controlled should the bill be approved by the state assembly here.

According to a radio broadcast of the Indian Home Service, the Red-dominated Kerala government has decided to modify several provisions of the bill. Observers here say the softened attitude has been forced on them by the ground swell of public opinion which has opposed the bill.

It has been learned here that the section of the bill dealing with the appointment of teachers is one of the provisions which is now being considered for revision.

As the bill now reads, a list of eligible teachers would be compiled by the state government, and school administrators would have to select their teachers from this list.

According to the new proposal, the appointment of teachers would be given to the Kerala Public Service Commission, an official body responsible for all public appointments.

It is unlikely that this change would be acceptable to Church authorities because it would mean all Catholic schools would have to become state property before the public service commission could act. Also, this commission works on the principle of "religious and communal representation."

This latter arrangement means that jobs are allocated to religious groups and sects

in proportion to their population strength. This would adversely affect Catholic teachers in Catholic schools where they constitute a far higher percentage of all teachers than the 16.3 per cent if Catholics in Kerala.

Observers here point out that the new move by Kerala's communist regime was forced by the ground swell of public opinion which has been in vociferous opposition to the legislation.

STRIKES, DEMONSTRATIONS GREET RED BILL TO CONTROL INDIAN SCHOOLS; CHRISTIANS UNITE TO ISSUE PROTEST

MADRAS, India — A general "Black Day" of protests greeted presentation of the communist state government's school-grabbing bill in the Kerala legislature.

Protests rang out in the chamber as Kerala's Education Minister, Joseph Mundasserry, who was dismissed as a teacher at St. Thomas College, Trichur, three years ago for pro-communist activities, rose to present the bill for consideration of the 127 members.

Simultaneously, leaders of Kerala's 3.5 million Christians, more than half of them Catholic, issued an historic joint protest praying for God's help to avert the "terrific danger that is going to strike our beloved State and its people."

In cities and villages throughout the state, demonstrators converged on meeting places carrying black flags and badges to symbolize the bill's attempt to kill private schools. Two hundred Catholic schools in the area, and many shops and businesses remained closed for the day as a protest.

Reports of partial or complete "silent resistance" were reported from Palai, Ollur, Vadakkancherry, and Mala against the Mundasserry Plan. At Ernakulam priests assumed roles of procession leaders, slogan shouters, and street orators. Originally meant to be silent, the Ernakulam demonstration exploded into noise. Tens of thousands of men, women and children from some 50 townships and villages around the city participated.

The numerous Christian communities of Kerala, torn assunder for many years by

factions and sectionalism, composed their differences to present a united front against the assault on the schools.

Following a seven-hour meeting at the residence of Syro-Malabarese rite Bishop Thomas Tharayil of Kottayam, leaders of six churches issued a statement of protest. The Catholic Church was represented by heads of Malabar's three rites, Latin, Syro-Malabar, and Syro-Malankara.

The church leaders registered their "strong protest against and severe opposition to the provisions of the bill, along with those of the people entrusted to our care in our respective administrative units, and in the name of all lovers of democracy and freedom, without distinction of nationality or religion."

The Bishops also set aside the following Sunday as a special day of prayer to call for God's help in the face of the Red move against the schools.

Many Moslems and Hindus, meanwhile, have united with the Christians in expressing indignation over the state's new education policy. And the state organization of the Congress party — which has controlled the national government ever since India won her independence — has condemned the school bill as an "ill-conceived, ill-drafted, totalitarian in its approach, and likely to open up avenues for regimentation of educational activities in the state."

The party asked its membership to whip up public opinion "against the dangerous implications of the proposed measure."

COMMUNIST-LED MOB RAIDS SCHOOL, MARCHES ON BISHOP'S HOUSE

QUILON, India — A crowd of Catholics stopped a communist-led mob from invading the house of Bishop Jerome Fernandes of Quilon.

The Bishop's protectors halted the mob about 220 yards from his residence and permitted three persons to present their grievances to him.

This incident climaxed a riot which began when seven students at the Fatima Mata National College, a diocesan institution, failed to pass their final examinations.

Four of the students asked the principal, Father Matthew Kottiath, to set aside their failures. When he refused, they resorted to "satyagraha" — an Indian form of passive resistance.

Students from a neighboring Hindu college, with non-student communists and about 20 students from Fatima Mata, took up the cause of the flunked students, formed a mob and invaded the college.

The demonstrators, 500 strong, wrecked the gate to the school, stoned the principal's office, and dashed into classrooms. They smashed equipment, accosted students unwilling to join the demonstration, and attempted to assault Father Kottiath.

The demonstrators marched on the Bishop's residence, but were stopped before they could reach it. A request by the Bishop for police protection reportedly went unanswered.

Bishop Fernandes turned down the request made by three representatives of the rioters that the students who failed be reinstated. However, the prelate promised to consider their request that he refrain from penalizing the student leaders.

After the demonstrators had dispersed, Bishop Fernandes came out and blessed the people who had protected him. Father Kottiath thanked the group for dispersing the mob.

College authorities closed the school, which was founded with American Catholic aid. Father Kottiath said it is impossible to continue classes in such a "heated atmosphere."

At the state legislature in Kerala a Catholic member said the incident was evidence of the communist government's "soft attitude" toward Red offenders of the law.

He warned that the general situation in the state might get out of control if the police are prevented from fulfilling their duty to protect life and property.

STUDENTS OUSTED FROM INDIA COLLEGE AFTER MOB RAIDS SCHOOL

QUILON, India — Officials of the University of Travancore have backed the

ousting of two striking students from a diocesan college here after a mob had attacked the school.

Fatima Mata National College dismissed the two students and dashed the hopes of communist trouble-makers who had sought to make the college a springboard for student agitations throughout Kerala state.

The college decision to dismiss the two students, who had failed to pass their final examinations, was sustained by the University of Travancore with which Fatima Mata is affiliated.

Father Matthew Kottiath, the college's principal, agreed to a re-examination of the two students on condition that they immediately quit the college, regardless of whether they passed or failed the new test.

For two weeks the pair had been fasting near the school gates to protest their failure. Students from a nearby Hindu college took up their protest and a mob attacked the school. They damaged the classrooms, and then* marched on the residence of Bishop Jerome Fernandes of Quilon.

MISSIONARIES ACCOUNT FOR 16 PER CENT OF INDIA'S ALIEN POPULATION

NEW DELHI, India — Christian missionaries are slightly more than 16 per cent of the total number of foreigners working in India at the beginning of 1957.

Citizens of British Commonwealth countries, technically not foreigners in sister Commonwealth nations, were not included in this accounting.

According to the official figures presented to the Indian Parliament, there were 28,746 aliens pursuing occupations in this nation. Missionaries are 4,893 of this number.

No breakdown of the church affiliation of missionaries was given in the report. Independent Catholic estimates, however, put the number of Catholic missionaries well below the 2,000 mark.

There is about the same number of Catholic missionaries today as there were when India became independent in 1947. Many Protestant groups, however, have had a notable influx of workers in the past 10 years.

U.S. CATHOLIC HEADS SEVEN-MAN TEAM FOR 'PROJECT INDIA' TOUR

MADRAS, India — A 24-year-old American Catholic is leading part of this year's "Project India" campaign of the University of California at Los Angeles (UCLA).

Richard Byrne has charge of a group of seven undergraduates who will work on the project to promote better understanding between the United States and India.

Three members of the group are Catholic. Elaine Solomon, 20, is one of three women on the team, and the only Catholic woman.

Mr. Byrne is an alumnus of UCLA and of the University of Notre Dame. He is an advisor for student activities at UCLA.

His group, now touring South India, is one of two student teams that make up "Project India." The other team, busy touring North Indian cities, has two Catholics.

The program is an effort at broadening the understanding between the two nations. It is sponsored by the University Religious Conference at UCLA.

Mr. Byrne said the aims of the program included the exchange of information between university students of the two nations.

The program has taken the groups to many Catholic colleges in India. From Madras Mr. Byrnes' team is scheduled to travel to Guntur and then to New Delhi, where it hopes to meet India's Prime Minister Jawaharlal Nehru.

INDIA SCHISMATIC PRIEST IS RECEIVED INTO CHURCH

MUVATUPUZHA, India — Many prelates and other members of the clergy attended the admittance into the Church of Father C.A. Abraham, a member of the clergy of the schismatic Jacobite church.

Father Abraham was received into the Church by Archbishop Benedict Mar Gregorios, O.I.C., of Trivandrum. The Archbishop himself became a convert in 1933 from the Jacobite church.

A graduate of Oxford University, Father Abraham relinquished a teaching position at the Jacobite-operated Union Christian College at Alwaye. He will take a teaching post at the Catholic Nirmala College here.

The Jacobite church came into being in 1653, following a split in the Syro-Malabarese Rite. A major step in the reunion of the Jacobites with Rome occurred in 1930 with the conversion to the Church of Mar Ivanios and Mar Theophilos, both members of the Jacobite hierarchy. Both these prelates, who have since died, became members of the Catholic hierarchy.

The Jacobites who have been united with Rome form the Syro-Malankarese Rite, which uses Malayalam, the vernacular, in much of its liturgy.

ANNIVERSARY OF FAMOUS INDIAN NUN'S DEATH IS MARKED BY PILGRIMAGE

BARANANGANAM, India — Nearly 25,000 pilgrims visited the tomb of Sister Alphonsa here on the 11th anniversary of her death.

A Clarist nun, Sister Alphonsa's cause is now being studied by the Holy See.

The anniversary day observance climaxed three days of continuous pilgrim traffic which converted Barananganam into a vast center of devotion.

On the closing day there were 5,000 pilgrims in the crowd who participated in a mammoth "starvation feeding." This is a Catholic custom in funeral obsequies in Kerala.

This feeding is meant for neighbors, relatives, and friends of the deceased who gather at the house of mourning. According to the custom, they cannot take solid food until the funeral is over.

Bishop Emanuel S. Vayalil of Palai, the local director for Sister Alphonsa's cause, was present for the anniversary observance.

SHARP INCREASE REPORTED FOR VOCATIONS IN GOA

GOA, Portuguese India — A sharp increase in vocations has been reported from many seminaries in Goa.

At Saligao, the diocesan seminary reported about 60 new admissions. Another 60 men have been notified by the Salesian Fathers that a special section has been established to care for them.

Fifty new vocations have been reported by the Missionary Society of St. Francis Xavier at Pilar.

The rise in religious vocations has come at the time when some young Goan priests are leaving the country to serve in African missions. At the latest count, 20 priests have left to work in the African dioceses of two Goan bishops.

JAPAN

STONES FOR MARIAN SHRINE, COME FROM BOTTOM OF THE SEA

MIE, Japan — When Catholics in this village set out to honor the Blessed Mother, no obstacle is too great for them.

Parishioners of the Maryknoll mission here are building a grotto to Our Lady which promises to be unique.

To be certain that the desired color of stone would be used, a scouting party was sent out.

And where was the proper type of stone discovered? At the bottom of the Kumano Sea.

Parishioners have now secured a boat, block and tackle, and enlisted sufficient brawn to raise the stones from the ocean floor. Stone masons have offered their services to help build the stones from the sea into a fitting shrine.

LAY BROTHER-ARCHITECT FIFTY YEARS A JESUIT

TOKYO, Japan — A Jesuit Brother-architect, responsible for the construction of more than 15 churches and 10 schools in all parts of Japan, quietly celebrated his 50th year as a member of the Society of Jesus here.

German-born Brother Ignatius Grooper entered the Society of Jesus in June 1907, at the age of 18. It was not until 1930, however, that he came to Japan.

At the age of 40, Brother Grooper had to begin the difficult task of learning Japanese. There was an added difficulty for him, though, because he had also to learn the highly technical language of the architect, the engineer and the building contractor.

In his 27 years in Japan, Brother Grooper has designed and supervised the construction of buildings all over the country. He played a major role in designing and erecting the new student dormitory and new law faculty at the Jesuit Fathers' Sophia University.

CRS-NCWC OFFICIAL IN JAPAN PRAISES RELIEF EFFORT IN FLOODED AREA

TOKYO, Japan — Director of Catholic Relief Services — National Catholic Welfare Conference for Japan, William B. Carmody, has praised the relief effort on flood-stricken Kyushu Island.

Returning from an inspection trip of the flooded western coast of the southern most Japanese island, Mr. Carmody said relief officials had established a splendid system for speedy distribution of relief supplies.

Mr. Carmody was accompanied on his inspection tour by Albert W. Huston, who represented the American Friends Service Committee and the Church World Service.

The bulk of relief goods has been distributed in Nagasaki Prefecture, although some assistance was also given to Kumamoto and Saga Prefectures. To date, the three agencies have sent 131,804 pounds of food and clothing to the victims.

Powdered milk, butter, flour and beans were donated to the agencies by the United States through the International Cooperation Administration.

A large supply of anti-biotics, vitamins, and bandages, donated by St. Mary's International Hospital in Tokyo, was moved into the area by CRS-NCWC.

In addition to the food, medicine and blankets supplied by the U.S. Armed Forces, CRS-NCWC has sent 91,550 pounds of relief items; Church World Service, 28,454 pounds and the American Friends Service Committee, 11,800 pounds.

Supplies were flown into the area with the cooperation of the U.S. Air Force, Japan Self Defense Forces, both air and land, Japan Air Lines and Northwest Airlines.

Mr. Carmody said there is now an adequate supply of food in the area because people in surrounding cities and towns, not damaged by the floods, have contributed generously.

Clothing and blankets are still needed and additional supplies will be sent. Winter clothing is needed by those whose homes were destroyed in the floods.

According to Mr. Carmody, Nagasaki prefectural authorities are planning to build small houses for the homeless in order to move them as soon as possible out of the schools and temples, where they are now temporarily housed.

While in Nagasaki, he spoke with Seichi Yamamota, chief of the Planning Section, and Takeshi Matsushita, chief of the Prefectural Social Welfare Section. He cited their work as an example of the thorough planning being done by prefectural officials.

Meanwhile, Bishop Dominic S. Fukahori of Fukuoka spent two days touring the flood stricken areas of his diocese, which has 18,875 Catholics.

Worst hit were the cities of Kumamoto and Tamana, where about 100 persons died and several thousand were driven from their homes.

The prelate visited all Catholic families which had been affected by the flood. He also arranged to have a message from His Holiness Pope Pius XII broadcast from a Fukuoka radio station.

Bishop Fukahori donated a substantial sum on behalf of the Pope to be used by the governor of Fukuoka Prefecture and the local St. Vincent de Paul Society for the relief of flood victims.

CATHOLIC STUDENT MEETING IN JAPAN ATTENDED BY 400

KYOTO, Japan — Over 400 persons attended the 10th annual National Catholic Students' Federation Congress here.

About 40 priest-directors of student federations participated in the week-long discussions. Teaching communities of nuns were also represented at the Congress.

Each day of the Congress was opened with a Mass. Leading Catholic scholars lectured on student problems and the present world crisis. Workshops dealt with such topics as the population problem and a student's duties toward his parish.

Bishop Paul Furuya Yoshiyuki of Kyoto closed the Congress with a Pontifical Mass. In his sermon the Bishop impressed on the students their duties as Catholics to be witnesses to the truth and love of Christ to the world.

Theme of the Congress was "The Basic Formation of the Student, his responsibilities in the world crisis of today."

FAMED FRANCISCAN MISSIONER IN FAR EAST LEAVES TOKYO FOR SECRETARY POST IN ROME

TOKYO, Japan — Delegate General of the Franciscan Fathers in the Far East, Father Alphonse Schnusenberg, O.F.M., has left for Rome to take up a new post as secretary of the missions for his Order.

The 70-year-old priest from Lintel, Germany, had spent 36 years as a missionary in China and the Far East. He has resided in Tokyo since 1950.

Father Schnusenberg has been a priest for 44 years. During his years in the Far East, he has established Franciscan Biblical institutes in China and Japan for translating the Old and New Testaments into Chinese and Japanese.

While Delegate General in China, Father Schnusenberg established a Franciscan language school to instruct missionaries in Chinese. He established a similar school in Japan.

In Rome he will replace Father Hermes Peeters, who has been appointed to the post of Definitor General for the French-speaking areas.

LITTLE FLOOD DAMAGE TO CHURCHES, SCHOOLS ON JAPAN'S KYUSHU

SASEBO, Japan — Little damage has been suffered by Catholic institutions here

in flood-ravaged Kyushu, southernmost island of Japan.

Most churches and schools in Nagasaki Prefecture escaped serious damage and they are now being used as centers to care for flood victims.

Badly needed medical supplies, food and clothing were shipped into the area by Japanese authorities and U.S. Armed Forces as well as Catholic Relief Services-National Catholic Welfare Conference.

Japanese health officials took quick action to prevent the spread of such diseases as typhus and dysentery which could reach epidemic proportions.

It will take months before the debris can be cleared away, and final death and injury tolls tabulated, said one Japanese official.

Bishop Paul Yamaguchi of Nagasaki said the churches in that city have suffered no damage, but that 11 Catholics are known to have lost their lives in the flood.

JAPANESE PRIEST STABBED BY MENTALLY DERANGED BOY

YOKOHAMA, Japan — An 18-year-old former mental patient stabbed and seriously wounded a Japanese parish priest here.

Father Francis K. Taniguchi, 47, was stabbed by the mentally deranged son of his housekeeper as he slept in the rectory of Osogo Catholic church.

The boy, a Catholic, had recently been released from a mental institution where he had spent the past year. The attack on the priest was evidently due to his mental condition.

Although Father Taniguchi was not expected to live after the attack, he is now recovering and is expected to be released within two weeks.

The boy fled into the wooded mountain slopes behind the church after the stabbing, but was arrested by police a half-hour later.

Father Taniguchi had paid for the boy's treatment in a mental hospital and was

caring for him while the youth lived with his mother at the rectory.

BACH AN AID IN MISSIONS AMERICAN PRIEST FINDS

FUSHIMI, Japan — An ear for music is a definite asset in mission work and a love for the chorales of Johann Sebastian Bach can be an even greater one, a veteran missionary learned here.

While Father Leopold H. Tibesar, M.M., was on a census tour of the parish, he recognized the piano music of "Jesu, Joy of Man's Desiring" coming from a nearby home.

Thinking that the home must be Catholic, the Maryknoll missionary rang the doorbell. The pianist was a middle aged man, who quickly admitted that he was not Catholic but simply a Bach fan. Whereupon the pastor and the musician entered into such a long discussion of their mutual love for music, that the musician decided he should know more about the priest's religion.

That evening Father Tibesar welcomed a new face at the church — the pianist's daughter. She explained that her father was unable to attend because of a previous commitment, but that he intended to come in for instructions.

POPE ESTEEMED BY JAPANESE FOR HIS ROLE AS PEACEMAKER

TOKYO, Japan — In the minds of many Japanese, His Holiness Pope Pius XII is the champion of peace.

In this nation where 899 out of every 900 persons are pagans, the Pontiff is held in high regard.

Such a conclusion can be based on the results of a recent survey on the religious life of this Far Eastern nation conducted by the Committee of the Apostolate of Japan.

A questionnaire was sent to more than 25,000 non-Catholics and answers were received from nearly 2,500 persons, which is considered sufficient to have supplied statistics necessary for accurate conclusions.

Another 14,000 questionnaires were sent to Japanese Catholics. Among the 2,600 faithful who replied, 70 per cent were women. Non-Catholic women were far less outspoken on religious matters.

Non-Catholic opinions concerning the Pope were better defined than opinions on the Church. To many Japanese the Catholic Church seemed forbidding because of her doctrine and commandments. To others, she is primarily a foreign institution and therefore suspect. But no one answering the questionnaire showed positive ill-will towards the Church.

The more friendly attitude is considered to be primarily due to the popularity of the present Pope. His stand on H-bomb experiments—his urging that an end be put to atomic tests — is deeply appreciated by the Japanese who have experienced personally the horrors of nuclear war.

Not long ago Japan's Minister to the Vatican, Senjin Tsuruoka, thanked the Pontiff for his efforts towards promoting the welfare of the Japanese since the end of World War II. He told the Pope that Japan looks to him as the supreme custodian of moral strength in opposing nuclear experiments.

Recently, the Pontiff's contribution for the relief of flood victims on Kyushu received wide publicity through the Japanese press and radio.

The typical Japanese is hazy about the Catholic position on the matters of birth control and divorce. Not a few of them deem it hard and untenable, but others find themselves on the Catholic side.

As for obstacles to conversion, 10 per cent know of nothing which prevents them at the moment from joining the Catholic Church. But many feel the burden of social restraints would be hard to bear.

Nearly 40 per cent of the Catholic respondents have Catholic relatives, which indicates that in the 10 short years since the increase of conversions began, the Church is satisfactorily advancing towards a normal situation, the result of an increase of Catholic families. It is a fact that the number of marriages among Catholics has increased.

Various methods used by Catholics to convert their relatives were revealed in the survey. They ranged from accompanying relatives to Church to the placing of miraculous medals under their pillows.

Catholics appeared divided over the question of making the sign of the cross before or after meals in public. Circumstances, rather than a hard and fast rule, apparently dictate their attitude.

Catholics, and Japanese in general, attach the greatest importance to personal relations. Doctrine and Christian living for them, therefore, must be centered on the person of Christ, in a word, it must be Christocentric.

KOREA

VILLAGE FOR BLIND KOREAN VETERANS GETS NEW CHURCH

SEOUL, Korea — A village for blind Korean veterans, five miles south of here, now has its own church.

This village was the idea of His Eminence Francis Cardinal Spellman, Archbishop of New York, and President Syngman Rhee of the Republic of Korea.

It was constructed to give blind veterans of the ROK armed forces and their families an opportunity to establish normal lives for themselves.

Plans for the village were first made by the Cardinal and President Rhee during the former's annual Christmas visits to Korea.

On each of these visits, Cardinal Spellman donated \$10,000 to President Rhee to be used for a worthy cause. It was decided to start this village with the money.

Today the village has 15 two-family dwellings which are serviced by a public bath and other facilities. The villagers have begun numerous occupations which can be performed by blind persons.

Many other groups have helped the project. Members of the U.S. Armed Forces, charitable individuals, the ROK Veterans Administration, and the Korean Red Cross have all cooperated.

Although the villagers have their own government and have made many improvements in the community, the community is still not self-supporting.

Construction work is still in progress. The new church is the latest structure to be completed. A ROK army chaplain has been assigned to the church to care for the villagers.

CATHOLICS IN KOREAN VICARIATE DOUBLED IN LAST FOUR YEARS

CHUNCHON, Korea — Catholic population in the Vicariate Apostolic of Chunchon has doubled in the past four years, according to a recent survey.

The Vicariate now has 17,858 Catholics as compared with 8,618 in 1953, which means an increase of 9,240, or an average of six converts per day for the four-year period.

Chunchon is administered by the Society of St. Columban. Bishop Thomas Quinlan, S.S.C., is Vicar Apostolic for the 9,650-square-mile area which straddles the 38th parallel.

During the Korean War, the Chunchon Vicariate suffered more than any other area on the peninsula. In the postwar period, the Church has had to reestablish itself completely.

During the past year 2,982 adult converts were baptized — twice as many as were converted during the previous 12 months. Also, there are 7,507 catechumens now receiving instruction as compared with 3,484 at the same time in 1956.

Of the Vicariate's 16 parishes, four of them are in the communist zone north of the parallel. Pastors in the area behind the bamboo curtain report a Catholic population of 2,281. Another 1,036 persons are now under instruction.

FLOOD VICTIMS OF KOREA'S NAKTONG AIDED

PUSAN, Korea — Tons of food were rushed by five international welfare organizations to the 75,000 persons left destitute by the rampaging waters of the Naktong River.

Director of Catholic Relief Services-National Catholic Welfare Conference for Korea, Msgr. George Carroll, led "Operation Cooperation" to distribute food among the flood victims.

According to figures released by the Korean government, 140 persons were killed and 500 injured during the inundation which followed week-long rains in South Kyongsang and South Chungchong provinces.

The Naktong left its banks in flash floods, destroying crops and marooning thousands of Koreans in its fertile valley. One elderly resident of the valley described it as the worst he could remember.

"Flood conditions were much worse than we expected," said Msgr. Carroll after surveying the stricken area in a helicopter.

The American priest and Lt. Col. John C. Troutman, commanding officer of the Pusan Area Command, are in charge of distributing food supplies in the area.

These supplies were made available by CRS-NCWC, Church World Service, Save the Children Fund, CARE, and the Korean Red Cross. U.S. Army helicopters and trucking units from the Pusan Area Command rushed the supplies to flood victims.

Msgr. Carroll said that thousands of persons huddled in groups on isolated islands of the flooding river.

"They lived in makeshift huts until the flood subsided," he said.

He flew over areas of South Kyongsang and South Chungchong provinces. He estimated that over 22,000 persons in South Chungchong province had been affected by the flood, and 2,700 are without food or housing.

Damage to crops in a 50 by 25 mile flood belt was heavy. Property damage has been estimated at \$15,400,000. A rice crop valued at \$5,800,000 was believed to be a total loss, as 70,000 acres of rice paddy and 16,000 acres of field crops were inundated.

Those dikes not already destroyed by the flood have been so weakened and

undermined that engineers fear they may break during normal rains in the future.

In South Kyongsang province an estimated 2,500 buildings, representing over 17,500 housing units, were destroyed or damaged by the flood.

Health problems are now feared as the subsiding river left large pools of water.

The 326-mile-long Naktong River is the largest river on the Korean peninsula. In the lower valley, just above the place where the river empties into the Korean Straits, crops of rice, barley and soybeans are grown in the fertile soil. The river was a major allied defense line during the Korean War.

MALAYA

PRIEST WINS MEDAL FOR BLOOD DONATIONS

SINGAPORE, Malaya — Father Manuel Teixeira, pastor of St. Joseph's Church here, has been awarded a gold medal for making 20 donations of his blood to the Singapore Blood Transfusion Service.

In presenting the medal, Singapore Minister of Health A. Braga praised the priest for giving a fine example of practical Christian charity.

Father Teixeira first donated his blood in March, 1950, and has returned to the hospital every few months since that time to give more. Injuries to many persons caught in communist rioting have made blood donations important in Singapore.

BROTHERS OF SAINT GABRIEL OPEN NEW BOYS TOWN

SINGAPORE, Malaya — The Brothers of St. Gabriel who have made a big success of their Boys' Town in Singapore had just resolved to extend their activities to Kuala Lumpur, the Capital of the Malayan Federation, when a newsman learned of their intention and reported the fact in a daily paper.

The announcement had hardly been made when the Brothers received a call from the Superintendent of the Serendah

Boys' Home, 25 miles north of Kuala Lumpur. This institute was occupying the premises of Serendah Civil Hospital and it was heavily supported by the "Save the Children Fund" from England. The aid organization was going out of business: would the Brothers care to take over a going concern?

Buildings were already up; fruit trees and a vegetable garden were already functioning. There were already 160 boys at the Home. Most of these boys were orphans who were sent there by the Social Welfare Departments throughout Malaya. Many were problem boys and some were juvenile delinquents.

On January 1st of this year the Brothers of St. Gabriel took over. The commitment was a heavy one as the institute was an expensive one to operate as the Brothers would now have to pay for all expenses: salaries of teachers and instructors; installation of new work shops and general maintenance. Previously the "Save the Children Fund" paid \$6,000 a month or about 50 per cent of the total expenditures. Some aid came also from local collections, there was a small grant from Social Welfare and a modest income from the workshops and the gardens. For the Brothers there was no aid from the "Save the Children Fund."

The carpentry, tailoring and mechanics workshops were extended by the Brothers and new boys were accepted for the trade schools. The Home tries to be self-supporting. It uses its own fruit, vegetables and eggs. Its tailoring section makes all the necessary clothing; the carpentry section builds furniture; and other sections make their appropriate contribution. The flag making section is recognized as the official flag-maker for all Government Departments and it brings in a substantial sum to pay running bills. Larger buildings and more machines are needed and for that the Brothers need help.

To train the boys in leadership and responsibility, the self-government system has been introduced. The boys are divided between four houses, each of which is governed by a Prefect who is supported by a Sub-Prefect and two Captains. The

Boys' Council Meeting which is presided over by the Superintendent is held every Sunday. At this meeting cases of misbehavior are brought up for discussion and settled.

These children will either become bandits in the jungle or useful citizens for the country, as the generosity of the public decides.

CHINESE CATHOLIC NAMED FIRST GOVERNOR OF MALAYA'S MALACCA STATE

MALACCA, Malaya — First governor of Malacca, famed for its association with St. Francis Xavier, is a Chinese Catholic.

He is Leong Yew-koh, a daily communicant who is at present Minister of Health and Public Welfare of the Malayan Federation. He will take over as head of this predominantly Malaysian settlement on the southwest coast of the Malay peninsula when the Federation receives its independence from Great Britain on August 31.

His appointment was welcomed by the Catholics of this "City of Xavier," which the Saint visited five times during his travels in the Far East. His body was buried here for five months after his death on Sancian Island off the coast of China before being moved to Goa in Portuguese India.

Born in Malaya, Mr. Leong received his primary education in China. He returned to Penang where he attended St. Xavier's College, an institution operated by the Brothers of Christian Schools.

Later, he won the coveted "Queen's Scholarship" at the age of 20 and was sent to London University where he studied law, political science, economics and sociology.

After spending some time in China's Yunnan province, Mr. Leong returned to Malaya and practiced law at Ipoh in Perak state. He returned to China in 1932 and served as a government administrator.

After World War II, he returned to Ipoh where he helped found the Malayan Chinese Association. He became its secretary general. Chinese comprise 37 per cent of Malaya's population.

Mr. Leong has two daughters, who belong to the Franciscan Missionaries of Mary, and a son who is a Jesuit scholastic in Manila.

It had been expected that the Federal government at Kuala Lumpur would appoint a Malaysian to head the Malacca government. But a Malacca lawyer, C.S. Jayaswal, declared that Mr. Leong was an impartial man and would best suit the needs of this coastal settlement.

His appointment was hailed by observers here as a hopeful indication that the Federation's government at Kuala Lumpur, the new nation's capital, would consider the local feelings in appointing local officials in the future.

PAKISTAN

CATHOLIC LEADS GROUP OPPOSING PAKISTAN'S NEW ELECTORAL LAW

LAHORE, Pakistan — A prominent Catholic parliamentarian has taken charge of minority opposition to Pakistan's new system of joint electorates.

C.E. Gibbon, deputy speaker of Pakistan's national legislature, was named chairman of an action committee set up by leaders of the Christian and scheduled castes to wage a "constitutional struggle" against the new system.

Two months ago, Mr. Gibbon led an unsuccessful attempt to block passage of the joint electorate law. He has sent a petition to the West Pakistan High Court challenging the constitutionality of the law.

The committee is now charged with using every constitutional measure to prevent the "imposition" of the new system on the minorities of West Pakistan.

The joint electorate system is a departure from Pakistan's previous system of separate electorates. Under the former system, constituencies with pronounced minority populations were set apart as "reserved" areas for members of that minority. This insured a minimum of minority representation in the legislature.

Mr. Gibbons said he fears that the abolition of the separate electorate system will adversely affect minority interests. Under the new system, he fears that the minority groups will be completely dependent upon the Moslem majority for even a modicum of representation.

During the committee meeting, Mr. Gibbon said that Christians would rather have parliamentarians elected by local councils than by popular vote.

CRS-NCWC HELPS BUILD HOUSING FOR PAKISTANIS

LAHORE, Pakistan — Catholic Relief Services-National Catholic Welfare Conference is cooperating in constructing a housing project for poor workers here.

Called the Catholic Workingmen's Housing Trust, the project is being co-sponsored by the Diocese of Lahore and the government of Pakistan. The diocese purchased the four-acre tract on which the project is located.

Quarters for 30 families are being erected at a cost of \$5,000. CRS-NCWC is contributing 25 per cent of this amount. Rent for each unit will be \$1 per month.

The project is for the benefit of a colony of Catholic laborers at Kasur, 32 miles southeast of here. The families migrated there when their own village nearby was flooded.

PHILIPPINES

DAILY COMMUNICANT CHOSEN BY PHILIPPINE PROGRESSIVES TO RUN FOR PRESIDENT

MANILA, Philippines — Manuel Manahan, a daily communicant and popular new political figure, has won the Progressive party nomination for president.

A former newspaper publisher, Mr. Manahan has been waging a vigorous campaign and has won a large following particularly among workers.

Philippine Catholic Action president, Jose Maria Hernandez, was chosen by the Progressives as one of its candidates for the Senate in the November 10 elections.

Meanwhile, Sen. Francisco A. Rodrigo, a Catholic Actionist, has threatened to leave the Nationalist party over the selection of Jose Laurel, Jr., as running mate for President Carlos P. Garcia.

Sen. Rodrigo said he would not campaign for Mr. Laurel, a Catholic who led the successful campaign to pass the so-called Rizal bill in 1956.

This bill made the major writings of Jose Rizal y Alonso, Filipino revolutionary leader and patriot, required reading in all schools of higher education.

Rizal was executed by the Spaniards in 1896. His books were condemned by the Church because they presented the clergy in an unfavorable light.

The Liberal party chose two more Catholics to head its ticket. Jose Yulo was given the presidential nomination and Diosdado Macapagal will run for vice president. Both have a strong Catholic following.

JESUIT OBSERVATORY, OLDEST IN ORIENT, PLAYING THREE ROLES IN GEOPHYSICAL YEAR

Jesuits in charge of the mile-high Manila Observatory here are participating in three fields of study during the International Geophysical Year (IGY).

Formerly located in Manila, the observatory was founded in 1865 by Spanish Jesuits and is the oldest in the Orient.

Destroyed during World War II, it was decided to reconstruct the observatory in the mountains around Baguio City, 125 miles northwest of Manila. It is still referred to as the Manila Observatory, however.

The principal field of investigation being carried on by the Jesuits here is in ionospheric physics. Also, the observatory staff are gathering information about solar activity and seismology for the IGY.

The normal daily program at the observatory includes making seven probings of the ionospheric layer which surrounds the earth. This is an electrically conducting layer, varying in height between 40 and

400 miles, which makes possible all long distance radio communications using high frequency waves.

On Special World Days, which occur about four times each month, the ionospheric probings are increased to one every five minutes. On days when a special world alert is given by the North Atlantic Radio Warning Service in Washington, D.C., special attention is given to monitoring so that all usual ionospheric activity can be studied in greater detail.

SERVICES OF VINCENTIANS TO PHILIPPINES RECALLED BY INSTALLATION OF NEW RECTOR

JARO, Philippines — Vincentian Father Manuel Gracia has been installed as the rector of the Jaro Archdiocese Seminary.

His installation reminded observers here that about 3,000 members of the Philippine clergy have been educated by the Vincentian Fathers since their arrival in the Philippines in the mid-1860's.

Of the present 1,430 Filipino priests on the Islands, 1,012 are graduates of seminaries directed by the Vincentians. Eighteen of the 23 Filipino bishops and archbishops were educated by the Vincentians.

PHILIPPINE PRESIDENT ATTENDS MASS AFTER WINNING NOMINATION

MANILA, Philippines — President Carlos P. Garcia, his family and friends attended a special Mass of Thanksgiving after he won the Nationalist party nomination for president in the coming elections.

The Mass was said in Malacanang Palace, residence of the Philippine presidents, at midnight following the convention session. Presidential elections will be held next November 12.

Mr. Garcia took over the reins of the Philippine republic when President Ramon Magsaysay was killed in a plane crash on March 17.

President Garcia was the overwhelming choice of the convention delegates. He won 800 of a possible 1,000 votes on the first ballot.

ADULT DELINQUENCY IS CAUSE OF RISE IN YOUTH CRIME IN PHILIPPINES, BISHOPS STATE

MANILA, Philippines — Adult delinquency was blamed for the rise in youth crime in this country by the Catholic bishops of the Philippines at their meeting here.

In a statement analyzing the causes of juvenile delinquency, the bishops scored the "decline in public and private morality."

The Bishops noted that the main reason for increasing delinquency among youth is found "in the fact that hundreds of thousands of our boys and girls are growing up without serious religious formation."

Another factor contributing to delinquency, the bishops stated, is widespread poverty which forces fathers and mothers to be away from home for long periods to earn a livelihood.

The statement also emphasized the contribution of indecent motion pictures and literature in corrupting youth. It called on the government "to take effective steps to control these agencies of destruction."

The bishops also called on parents to "return to domestic virtues," urging family prayer and parental supervision of children's recreation. Cooperation must be given to school authorities, they added, and parents must keep themselves constantly informed on the conduct and application of their children at school.

The statement emphasized that efforts must be made to raise the general standard of living, to provide employment and satisfactory housing for the poor. To counteract the influences playing on youth, the bishops advised the opening of Catholic clubs, recreational centers and guidance centers for vocational training.

U.S.-BORN PRELATE MARKS JUBILEE

CAGAYAN, Philippines — Archbishop James T.C. Hayes, S.J., of Cagayan marked his 50th anniversary as a Jesuit on the feast of the Assumption.

A New Yorker by birth, Archbishop Hayes was consecrated a Bishop in 1933 by the late Cardinal Patrick Hayes of New York and has not been back in the United States since then. He was named Archbishop of Cagayan in 1951 when the See was made an archdiocese.

He was born in 1889 and entered the Jesuit Order in 1907. After a teaching assignment at Boston College, he was sent to missionary work in the Philippines in 1926. During World War II he was held under house-arrest by the Japanese.

CATHOLIC WELFARE PROGRAM: AIDS TYPHOON VICTIMS

MANILA, Philippines — A total of 6.7 million pounds of rice, 100,000 pounds of processed cheese, and 720,000 pounds of clothing have been shipped here by Catholic Relief Services-National Catholic Welfare Conference since last March.

Lee Sanborn, director in the Philippines of the American Bishops' relief agency, announced the figures.

Recently the agency dispatched 500,000 pounds of rice and 50,000 pounds of clothing to Sorsogon, Iligan City, Ozamis, and the typhoon-stricken Batanese Islands off northern Luzon, according to Mr. Sanborn.

Distribution is being handled by the agency through the bishops of the various dioceses with cooperation of the Philippine army and navy in some sectors.

CRS-NCWC is prepared to offer additional relief, said the official. If its program is approved by the Manila government, Mr. Sanborn said, the agency will bring into the islands some two million pounds of relief supplies monthly, including medicines, tools and trucks.

THAILAND

THAILAND ROYALTY VISIT SALESIAN SCHOOL

BANGKOK, Thailand — The school of the Salesian Fathers at Hua Hin was honored, recently by a visit of the King and Queen of Thailand on the occasion of

a soccer match between the soldiers of the King's Body Guard and civil officials of the Province. The game was played in the cortile of the Salesian school.

In a conversation with the Reverend Don Mario Ruzzeddu, Inspector of the Salesians in Thailand, the Reverend A. Ponchione, Director of the School, and the Most Reverend Peter Carretto, Vicar Apostolic of Ratburi, His Excellency expressed his thanks to the Salesians for the use of the soccer field and especially for their continual work for the welfare of the people of Thailand.

CAMILLIAN FATHERS IN SIAM

BANGKOK, Thailand — The Camillian Fathers have undertaken the administration of two institutions in Siam, one in Bangkok and the other in Ban Pong which is in the Vicariate Apostolic of Rajaburi.

In Bangkok, two Italian Camillian Fathers and two Brother nurses, one Italian and the other Spanish, direct a well equipped dispensary where about one hundred patients receive treatment daily. In this dispensary the Camillians are aided by a Siamese staff consisting of a non-Catholic doctor, two Catholic nurses and other necessary assistants. The Camillians would like to build an 80-bed hospital in Bangkok because there is a great need for it but financial problems make it impossible to realize this hope at the present time.

In Ban Pong there are two Italian Camillian Fathers and three Brothers, also Italians, who operate a large dispensary which is now housed in a group of wooden buildings. These are also assisted by a Siamese staff: a doctor, five nurses and several other aides all of whom are Catholics. Here a 40-bed hospital is actually under construction. From present indications it will be completed by the end of the present year but before it can be said to be ready for service, room furnishings and surgical equipment will have to be bought.

There is a leprosarium in Siam which is conducted by Protestants and the Government also operates a kind of lazaretto

within the walls of a pagoda. One of the Camillian Fathers makes weekly home visits to some sufferers from leprosy in the neighborhood of Bangkok. Other patients, in whom the disease is not advanced, receive treatment in the Camillian dispensary.

Relations between missionaries and the Siamese people are good. Local authorities place no obstacle in the way of Catholic priests. Charity is highly respected and it frequently bears the fruit of conversion to the Catholic Faith. Three years ago a great fire destroyed the city of Ban Pong. At the time the Camillians spent themselves in the care of the wounded and in providing lodging for the homeless. The civil authorities on that occasion wishing to acknowledge this extraordinary service of the Fathers in a most unequivocal manner, could think of nothing better than to ask for all the favors of Buddha for them and for all Catholics.

TAIWAN

TAICHUNG CATHOLIC CENTER EXPANDS; 1600 TAKE CATHOLIC CORRESPONDENCE COURSE

TAICHUNG, Taiwan — The Catholic Center in Taichung City (Taiwan) which is under the direction of Father Leonard McCabe, M.M. has expanded its activities to include a correspondence course in Catholic doctrine. The plans for the course were announced in the local newspaper and over the Chung Sheng Broadcasting Company in the Taichung Prefecture. At present 1,600 persons are taking it.

The Catholic Center gives a concentrated period of special tutoring for students who wish to take Taiwan University entrance examinations. Teachers who are specialists in their fields have been engaged by the Center in order to give Catholic students the benefit of careful preparation. The Center also engages a professional coach for various sports. While sports are not heavily accentuated they are used as a means of arousing good spirit among the young and also in interesting them in other activities of the Center.

TAIWAN MISSIONERS TO PUBLISH 'SECULAR' MAGAZINE TO COMBAT MATERIALISM AND DELINQUENCY

TAIPEI, Taiwan — A Catholic publishing house here is making a special effort to combat juvenile delinquency and the materialistic ideas prevalent among the youth of Nationalist China.

To do this the Hua Ming Press will publish a nominally secular magazine for non-Catholic children and teen-agers.

In this way Hua Ming, operated by the Congregation of the Immaculate Heart of Mary, hopes to reach a wider non-Catholic audience than it can reach with its present publications, which are Catholic in name and content.

Father Albert Geusens, Belgian-born director of Hua Ming, said he believes that a magazine with well-written and entertaining articles, judiciously seasoned with Catholic thought, can be of great use in fighting delinquency and materialism.

First issue of the new publication, which will contain about 60 pages, will come off the press this month. It will be called Shin-tai Er-t'ung (Modern Youth).

The magazine is appearing at a time when Nationalist China's educators are reappraising the character building methods in use in this country's schools. This reappraisal is due, in part, to the increase in juvenile delinquency. According to the 1956 police report, 21 per cent of all crimes were committed by persons under the age of 20. Of these crimes, 61 per cent were theft and pilfering.

The problem facing schools here, educators believe, is how to fill the moral void left after religion and belief in God have been officially dismissed from national education.

TAIWAN CONVERSIONS RESULT OF CENTURIES OF CATHOLIC EDUCATION SAYS MISSIONARY

TAIPEI, Taiwan — "Is the mass conversion in Taiwan something miraculous?"

Many people familiar with the Chinese mentality are asking this question.

For many years, missionaries by the thousands worked on the China mainland with nothing more than a few rare conversions to show for it.

Now, the Chinese on Taiwan are entering the church by the thousands.

Father Remi Van Hyfte, Immaculate Heart missionary in Taipei, said here that the mass conversions can be partly explained by the catastrophe on the China mainland that has brought many Chinese to the point where they must find a solution.

But Father Van Hyfte adds there is still another reason. And this is that the seeds planted by centuries of Catholic education, freely given to Catholics and non-Catholics alike in mission schools in China, are bearing fruit.

Recently, a Chinese woman was waiting for Father Van Hyfte when he returned to his Rectory. She told him she was there because someone had said he could help her.

A few days previously the woman's home had been destroyed by fire. Her husband and five children were all safe, but all their worldly goods had been destroyed.

All her neighbors and friends were ready to help the family, but the wound caused by the loss could not be healed so easily.

One person told the woman that if she were a Catholic she should be able to bear the deprivation of temporal goods, and she explained that was the reason why she was at Father Van Hyfte's doorstep. She had come to be baptized.

No aspirant Catholic, said the priest, had ever been so interested and at the same time so well instructed as this Chinese woman.

The Immaculate Heart missionary could not help asking the woman how it happened she had remained a pagan all her life and at the same time was so interested and well-informed about the Church.

Smiling, the woman told him: "Well, I was educated by nuns in Tientsin. Of course, I was a pagan and my parents

would not give me permission to be baptized."

UNABLE TO SEND DELEGATES, TAIWAN YCW SENDS POPE 'GOLDEN BOOK' INSTEAD

TAIPEI, Taiwan — A Golden Book signed by 300 young Catholic workers of Taiwan has been sent to Rome for presentation to His Holiness Pope Pius XII during the International Congress of the Young Christian Workers.

The book contains a letter from Taiwan's young workers and a spiritual bouquet. It was also signed by Archbishop Joseph Kuo of Taipei, Bishop Thomas Niu Hui-ching, Apostolic Administrator of Kiayi, and Msgr. William F. Kupfer, Apostolic Prefect of Taichung.

In Taiwan the Young Christian Workers movement is in the initial stages of organization and no delegates have been sent to the Rome congress. However, in order to show their sympathy with the meeting, YCW members here sent the Golden Book to the Pope.

This book-enclosed by an ornate wooden box, in accord with traditional Chinese custom — was taken to Rome by Father Maurus Fang-hao, chaplain at Taiwan University.

The letter to the Pontiff says, in part: "We sincerely believe that we express the heartfelt desire of all the Young Christian Workers of Taiwan and also of all our suffering brothers and sisters on the mainland who are prevented from actually joining us in our message — when we assure your Holiness in their place of their devotion, respect, and love for you."

CHURCH ON TAIWAN WORKS FOR STRONG STUDENT FORMATION

TAIPEI, Taiwan — Young people make up a large part of the flood of converts entering the Church here on Taiwan.

In five years, Catholics on this island fortress have increased from a little more than 20,000 to over 100,000. The highest

percentage of converts is found among the college and university students. Conversions among secondary school students is also high.

Only a small percentage of Catholic students attend Catholic schools here, there being only one college and two secondary schools operated by the Church.

The problem facing Church authorities is one of providing Catholic training for students enrolled at secular schools. One well-organized effort in this direction is being made in the Prefecture Apostolic of Taichung in central Taiwan.

Msgr. William F. Kupfer, M.M., who is Prefect Apostolic, has centralized the work among Catholic students in secular institutions and placed it under the direction of Father John Goyoaga, S.J. Supervisor of a group of Jesuit Chinese scholars here, Father Goyoaga heads the Taichung Catholic Students' Association of Universities and Colleges.

During the past year, 35 students from Taichung schools have been baptized. This brings the number of Catholics in the higher schools to 152.

Father Goyoaga's duties include caring for the spiritual formation of students attending Taichung schools and care of Taichung Catholics who attend schools outside the prefecture.

Headquarters of the Catholic students' group is located in Taichung's Catholic Center, which also serves as headquarters of the Catholic secondary school students' association, headed by Father Leonard R. McCabe, M.M.

The Catholic Center has proven a great attraction for young people. It is a gathering place for the 150 members of the clubs for boys and girls and also provides special classes to help students prepare for secondary school and university examinations.

The center has facilities for basketball, volleyball, badminton, table tennis, and boxing. Piano, organ and vocal lessons are given.

This year Taichung Catholic Boys' Middle (secondary) School will have an enrollment of over 500, Catholic students comprising 10 per cent of the student body. The school, operated by Viatorian priests and Brothers, offers a full six-year course.

Despite the small number of Catholics in the school, Msgr. Kupfer feels it will play an important role in Taichung. "We are banking very heavily on the school to train the future leaders in our Prefecture," he said.

"We hope that among the Catholics, training at the school will encourage vocations, and that among the pagans, the training will bring about a real respect for things Catholic, and lead eventually to many conversions."

The Prefect Apostolic said that a seminary would soon be built on property adjoining the school.

BUILDS TAIWAN PARISH FROM ONE CATHOLIC TO 257 IN THREE YEARS

TAIPEI, Taiwan — A veteran missionary has raised the number of Catholics in his Taiwanese parish from one to 257 in the past three years.

Dominican Father Walter Loedding, a native of Germany, came to the town of Nei Pu in 1954 after he was expelled from the Chinese mainland, where he had worked for more than 20 years.

Since then he has built his parish to its present enrollment, and has almost 300 catechumens awaiting Baptism.

Father Loedding credits the literacy of his people with making conversions simpler.

"In Nei Pu," he says, "97 per cent of the people have finished at least their primary education. Literacy gives them a broader outlook, makes contact by means of books and pamphlets easier, and vastly facilitates doctrinal instruction."

Nei Pu is a center of the Hakka-speaking people of Southeastern China, who emigrated to Taiwan from the 15th century onward.

JOURNAL DE CHINE

LA Campagne de Rectification a commencé. Un long éditorial du Journal du Peuple du 2 mai, commente la "Directive du Comité Central du Parti" et nous donne de nouvelles lumières sur les "contradictions internes" existant actuellement dans "les rangs du peuple".

On nous explique qu'il y a deux sortes de "contradictions": celles qui existent "entre le peuple et ses ennemis" et celles qui se font jour au "sein du peuple lui-même." Elles sont de nature complètement différente et ne doivent pas être traitées de la même façon.

Pour les premières, on utilisera les méthodes de la "grande démocratie", c'est à dire la révolution et la dictature du peuple: ce sont les méthodes de "liquidation" bien connues. On nous avertit, et c'est une menace non déguisée, que les contradictions du premier genre n'ont pas encore été complètement éliminées: il reste en effet des contre-révolutionnaires et il serait très dangereux de l'ignorer.

Cependant, au stade actuel de la construction socialiste, sans négliger les premières, ce sont surtout les contradictions "dans les rangs du peuple" qu'il s'agit de réduire. Elles peuvent l'être par les méthodes de la "petite démocratie". méthodes de douceur et de guérison du malade. Ces contradictions du second genre proviennent de ce que (nous citons l'éditorial) "d'une part, les bourgeois et les petits-bourgeois ainsi que leur "intelligentsia" n'ont pas été capables de s'adapter complètement aux nouvelles circonstances; et que, d'autre part, la classe ouvrière et le Parti communiste (qui est le parti politique de la classe ouvrière) ainsi que le Gouvernement du peuple — dont l'âme est le Parti communiste — manquent encore d'expérience dans la direction de la construction socialiste. Il est donc inévitable qu'ils fassent des erreurs."

Sous le jargon habituel, le Journal nous donne ici pleine confirmation que "dans les rangs du peuple" et à tous les niveaux, un

profond mécontentement se fait jour; que, dans les rangs même du Parti, sévit la maladie du "subjectivisme", ce qui est un terme poli pour nous faire savoir que les non-conformistes sont de jour en jour plus nombreux et qu'il pourraient constituer une force "passive", c'est à dire une force d'opposition, des plus dangereuses. De là cette campagne de "Rectification" qui semble devoir prendre des proportions gigantesques. Quoique les méthodes de douceur et de persuasion soient préconisées, il est probable qu'elles aboutiront à des purges sensationnelles, d'autant plus que la distinction entre ceux qui sont dans les rangs du peuple et ceux qui n'y sont pas (les ennemis) est extrêmement arbitraire. Si, dans les démocraties populaires, l'expulsion du Parti équivaut à une mort civile, c'est l'annihilation "physique" qui attend ceux qui "ne sont pas du peuple".

La mise au pas des "Leaders". Il ne s'agit pas des plus grands chefs: ceux là sont intouchables, mais des chefs subalternes, à un niveau du reste relativement élevé. La Directive du Comité Central du Parti a constaté en effet que si les chefs étaient isolés des masses, c'est qu'ils ne participaient pas aux travaux manuels des ouvriers et des paysans. La Directive demande donc au personnel dirigeant, et avant tout aux chefs du Parti, de consacrer une partie de leur temps au travail manuel. Ceci aura l'avantage de lier intimement les Chefs à la masse et d'éliminer leurs tendances bureaucratiques, subjectivistes et "leurs allures de grands seigneurs".

On nous annonce que dès le 5 mai, la Directive a eu un commencement d'exécution. Le camarade Lin Tieh, Gouverneur de la province du Hopei, en compagnie des dirigeants du Gouvernement Provincial, a dû participer aux travaux agricoles près de Pao-Ting: ils ont aidé les paysans à récolter leurs légumes. De même, Huang Huo-ching, maire de Tientsin et le personnel de la municipalité ont participé à la construction des maisons d'étudiants de l'Université de Tientsin. D'autre part, l'Agence Hsin-

hua de Péking annonce que le camarade Peng Chen, maire de Péking, a passé l'après-midi du 9 mai à transporter des cailloux en compagnie de cantonniers dans un chantier de construction. Plus de 400 autres dirigeants du Gouvernement et fonctionnaires de la capitale ont également travaillé, ce même jour, dans les usines, fermes et magasins. La même Agence annonçait en date du 8 mai, qu'un grand nombre de Cadres du Parti et de nombreux responsables des gouvernements provinciaux s'étaient mis à participer aux travaux manuels dans les chantiers et les champs, de concert avec les ouvriers et les paysans. On cite les noms de Chang Ling-chih, vice-ministre du défrichement des landes, Hsieh Fu-Chih, premier secrétaire du Parti au Yunnan. Au Shantung, Chinghai, Sinkiang, les Cadres responsables du Parti du Gouvernement et de l'armée se sont rendus dans la banlieue pour travailler avec les paysans. De même au Kuangtung, Kansu, Szechwan, Kiangsi, Hopei, Hunan.

Un nouveau slogan. Toute campagne, tout "mouvement" voient éclore de nouveaux mots d'ordre: il faut cristalliser la doctrine dans des formules aussi simples et aussi frappantes que possible. L'un de ces mots d'ordre qui tient l'affiche aujourd'hui, est pour le non-initié un peu énigmatique. Il consiste en trois mots: UNITE — CRI-TIQUE — UNITE. A vrai dire ce slogan n'est pas nouveau, puisqu'il date de 1942 et de la première campagne de "rectification" lancée par le Parti communiste chinois; mais, au cours des luttes sanglantes de la Révolution, il était tombé en désuétude et pratiquement oublié.

Voici ce que signifie ce tryptique: Comme il est question maintenant non d'ennemis du peuple, mais de "contradictions internes" au sein du peuple, il s'agit de réduire ces contradictions en partant de cette intention fondamentale de réaliser l'unité. La première unité mentionnée est donc une unité d'intention ou de désir. Comme l'expliquait le Journal du Peuple: "les contradictions internes du peuple sont des questions relevant de la vérité et de l'erreur. Leur règlement consiste à discerner la vérité de l'erreur et à renforcer l'unité, mais non à éliminer ou abattre le côté adverse comme dans la lutte avec l'ennemi." Ce désir d'unité (premier stade) arrivera à une unité de fait (troisième stade), mais par le truchement de la critique (second stade).

Ainsi, en partant du *désir d'unité* et par le moyen de la critique assidue, on arrivera à *l'unité réelle* et le cercle sera bouclé. C'est très simple... sur le papier. Les doctrinaires du Parti n'oublient qu'une chose, et elle est d'importance, c'est que le bon peuple chinois, ni d'intention ni de coeur, n'a le désir de s'unir avec ceux qu'il considère comme ses pires ennemis: ceux qui ont collectivisé la terre et les industries, qui ont amené un pays riche et fertile à un état économique lamentable et qui, après avoir coupé la ration quotidienne de riz, pourtant déjà maigre, viennent de décréter que les cartes pour acheter la toile de coton seront réduites de la moitié (17^e avril). Le peuple chinois souffre et ni la critique, ni l'autocritique n'élimineront les "contradictions internes" et ne feront l'unité.

La campagne de rectification durera six mois. Radio Péking annonçait le 10 mai que la campagne de rectification déclenchée le 1 mai durera six mois et comprendra trois étapes. La première étape consistera spécialement dans l'éducation des membres du Parti et des employés du Gouvernement. Ils devront étudier à fond les directives du parti pour comprendre les buts et les méthodes de la présente campagne. La seconde étape sera consacrée à l'étude des relations entre Cadres dirigeants et employés du Gouvernement, à l'étude des méfaits de la bureaucratie parmi les cadres et aux défauts existants dans les relations entre le Parti et les masses. Ce second stade est considéré comme le principal. En troisième lieu, les dirigeants tireront les conclusions de la campagne, afin d'en consolider les résultats.

Ce qui frappe ce n'est pas tant la durée de cette campagne que l'ampleur extraordinaire donnée au mouvement. Les informations qui arrivent de toutes parts, aussi bien que la presse chinoise, montrent que si la campagne a été déclenchée officiellement le 1 mai, elle était en préparation intense depuis la fin de février et le fameux discours du président Mao. Dans tous les grands centres de la Chine, comme dans les provinces les plus reculées, le mois d'avril a été un mois d'effervescence, de réunions et de discussions. Discussions et réunions qui n'ont rien de "démocratique" au sens normal du mot. Elles ont toujours lieu sous la présidence du Parti, sont soigneusement dirigées dans le sens voulu, mais peuvent cependant donner l'illusion d'un

vaste mouvement populaire, destiné à éliminer les "contradictions internes qui sévissent dans les rangs du Peuple".

La Presse chinoise est à ce sujet d'une monotonie désespérante. Donnons-en, à titre d'exemples, quelques extraits: Dans la province de *Kirin*, le discours de Mao a été transmis à toutes les organisations, usines, mines, entreprises diverses, coopératives. . . . Les Cadres du Parti et les organisations directement subordonnées au Comité Provincial doivent consacrer une demi-journée entière pour l'étude du discours, et cela pendant deux mois. Dans la région autonome de *Sinkiang-Uighur*, les députés à la 4^e Session du 1^{er} Congrès du Peuple ont passé deux jours dans "des discussions enthousiastes" sur la rectification des contradictions internes. A *Shanghai* les intellectuels des différents milieux ont été invités à une série de conférences pour étudier le problème des contradictions internes. Les ingénieurs, convoqués les premiers, ont déclaré que l'exposé du Président Mao était direct et sincère et présentait une peinture exacte de la situation actuelle. La Presse, les milieux culturels, ceux de l'éducation, des arts, du commerce . . . vont avoir leurs réunions spéciales. A *Canton* une grande conférence, réunissant tous les milieux et 1.600 auditeurs, a duré onze jours. "Après une longue période de discussions, la majorité des cadres a exprimé l'opinion que les contradictions dans les rangs du peuple étaient causées principalement par l'organisation bureaucratique des Comités dirigeants et que le principal combat devait être livré contre la bureaucratie." Le président de la Conférence, le camarade Tao Chu, a fait remarquer que les Cadres dirigeants devaient avant tout examiner leurs propres erreurs avant de prendre des décisions concernant les erreurs commises par les masses.

A *Tai Yuan*, province du Shansi, régnait, semble-t-il, une certaine mégalomanie. On disait couramment que "dans les vieilles bases révolutionnaires du Shensi le travail effectué était bon, que la conscience politique du peuple était à un niveau élevé, que les soi-disant contradictions internes n'existaient pas." Des réunions préliminaires se sont appliquées à réduire à néant toutes ces erreurs.

Dans la province du *Kiangsi* on a réuni tous les dirigeants des "Partis démocratiques". Plusieurs ont signalé que "les 600

millions de Chinois sont unanimes quant aux vues politiques; c'est seulement idéologiquement qu'ils sont en désaccord sur certaines questions."

Dans tous les grands centres, Péking, Tsinan, Nanking, Foochow. . . l'armée elle-même a ses réunions. A Foochow des "discussions enthousiastes" ont eu lieu sur le thème: "Quelles sont les contradictions les plus apparentes dans les rangs de l'armée." Le général Tang Cheng, dans une conférence aux officiers supérieurs déclara que l'armée devait spécialement porter son attention sur les questions qui affectent les rapports des officiers avec leurs hommes, et des militaires avec l'élément civil.

Le "Ta Kung Pao" du 6 mai (Impartial, Tientsin) publie un article de Chen Shu-tung, Président National de la Fédération de l'Industrie et du Commerce. L'auteur explique que les "contradictions de classes" n'existent plus entre ouvriers et industriels ou hommes d'affaires; mais qu'il subsiste des "contradictions idéologiques". On en viendra à bout si les industriels et les hommes d'affaires veulent bien faire un plus grand effort pour se rééduquer.

Conclusion — Une chose est certaine, c'est que cette campagne, par son ampleur, rappelle étrangement le mouvement des "Trois et Cinq Antis" de 1951-52. Se signalera-t-elle, malgré les protestations de douceur et l'atmosphère enthousiaste dont nous parlent les journaux, par les mêmes violences et les mêmes excès? Sera-t-elle cause de la même "épidémie de suicides"? C'est ce que l'avenir prochain nous apprendra. D'ores et déjà on peut affirmer qu'aucun coin de la Chine ne sera épargné et que toutes les catégories de citoyens, qu'ils soient ou non du peuple, seront touchées. Quelles seront ses répercussions dans le domaine religieux? Il est impossible dès maintenant de le déterminer.

Une chose également saute aux yeux: dans toutes les réunions, préliminaires ou non, dans la Presse et la radio, chacun rivalise pour louer la sagesse du Président Mao qui a su, au moment le plus favorable, déclencher ce mouvement et dont le discours est une contribution importante au marxisme léniniste. Servilité extérieure totale et complète: on se croirait à l'apogée de l'ère stalinienne. Souhaitons qu'elle ne soit point pour le malheureux peuple chinois une nouvelle ère de terreur.

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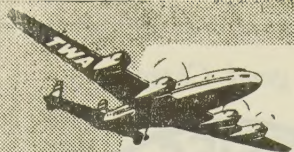
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